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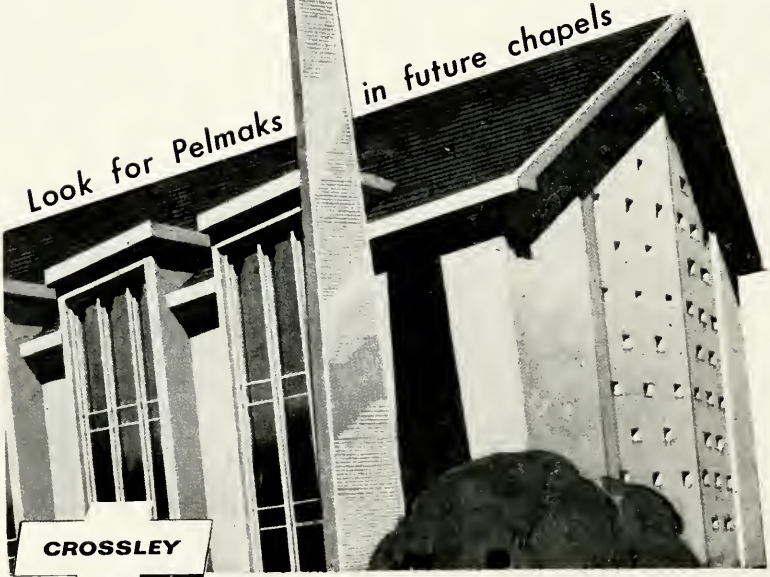

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Millennial STAR

OCTOBER 1963

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THE VALUE OF BEING CLEAN

IT is difficult fully to appreciate the value of being clean without counting the cost of its opposite

The temptation to become unclean is all about us these days with much emphasis being placed upon it, and with glamour and seduction making it appear inviting and desirable.

But when the cost of filthiness is counted, no one in their proper senses could possibly wish to tolerate it in their own lives.

The idea that social disease is easily wiped out has been boasted by those who attempt to justify their deviations, is not supported by medical men.

One medical researcher reports: "Many people have been lulled into believing that, with the oncoming of the antibiotic wonder drugs, venereal disease would be eradicated. This was false optimism.

"THE TRUTH IS that penicillin, chief weapon against VD, is losing its punch. Fifteen years ago 100,000 units of the drug were considered sufficient to effect a cure for gonorrnea. Today, we are using doses of a million units and sometimes more. As our power to cure diminishes, VD is spreading."

Syphilis causes insanity, deafness, paralysis, blindness, heart disease and death, the medical researchers explained. Gonorrhea causes sterility, blindness and death, and more recently has been discovered to be a definite cause of certain types of arthritis.

Young people must be taught to restrict their familiarities with each other, and avoid necking and petting as they would a plague, because it is through these vices the abovementioned plagues come.

They must be taught that they are the children of God, and that as the vessels of the Lord, they must be clean.

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THOUGHTS FOR YOUR TALKS

THE LORD'S CHURCH

"This is the Lord's Church. He gave it the name of His Beloved Son. He directed the pioneers to come here. Under His guidance and inspiration the soil has been made fruitful until there is no more beautiful place in all the world that is occupied as homes by the sons and daughters of our Heavenly Father"—President George Albert Smith.

EDUCATION

"It is highly necessary that we should learn to read and write and speak our own language correctly; and where people are deficient themselves in education, they should strive all the more to see that the deficiency be not perpetuated in their offspring. We ought to take more pains than we do in the training and education of our youth."—President John Taylor.

FAITH

"Remember, young people, that the Peace of God will not come to an unclean person. Only wretchedness and sorrow will be your lot if you follow the call of desire, the spirit of the world. Be ye firm, steadfast and immovable. Look up with unwavering faith."—Elder Spencer W. Kimball.

From the Pen of the Prophet

FOUR BLESSINGS

BY PRESIDENT DAVID O. McKAY

I AM grateful for the sweet assurance that God is my Father, and I should like to have the youth of Israel feel so close to him that they will approach Him daily in secret prayer.

I would have them have the trust in Him which the little blind girl had in her father. One day she was sitting on his lap in the train and a friend by said, "Let me rest you," and he reached over and took the little child on his lap. The father said to her, "Do you know who is holding you?" "No," she replied, "but you do."

Just so real should be the trust which our boys and girls have in their Father in heaven. If our young people will have this faith, and so approach the Lord, there are at least four great blessings which will come to them here and now.

The first is GRATITUDE. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favours bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the Gospel, for the manifestations of God's existence. He should first count his many blessings and name them one by one.

The second blessing of prayer is GUIDANCE. I cannot conceive of a young man's going astray who will kneel down by his bedside in the morning and pray to God to help him keep himself unspotted from the sins of the world. I think that a young girl will not go far wrong who will kneel down in the morning and pray that she might be kept pure and spotless during the coming day. I cannot think that a Latter-day Saint will hold

(continued on page 273)

President McKay participating in the dedication service at Merthyr Tydfil.

Dedication of the Merthyr Tydfil Chapel

TREASURED MEMORIES

BY DAVID BOULTON

"MEMORY is a treasury in which we deposit daily thoughts and experiences that give pleasure and joy with compound interest."

President David O. McKay made this statement at the dedication of the Merthyr Tydfil Chapel on a day that filled the hearts and minds of everyone who was present with memories that will live and grow for ever.

The memory of the first sight of the Chapel, looking up the long straight road to Swansea at the beautiful building . . . shining white in the sun, its grey-green roof blending perfectly with the surrounding hills, and in complete contrast the gleaming, golden spire pointing straight to the heavens like a lance of some knight of old.

The memory that this is a memorial to the beautiful mother of our beloved Prophet; a memorial that had been built in 32 weeks of happy sacrifice and joyful hard labour.

The memory of the early hours of Sunday morning, seated inside the chapel with only a handful of missionaries moving quietly about their business; the memory of the peace, the worshipful silence that was broken at 6.30—7 o'clock . . . nearly four hours before the start of the first service . . . as coach-load after coach-load of beaming, laughing, crying Welsh folk streamed into *their* house of the Lord.

The memory of the little Welshman, who tried to keep the tears back and the pride out of his voice as he described the Chapel as the most beautiful the Church had ever built.

The memory of the loving, sweet silence that came over the congregations of 1,300 as they stood at the arrival of President McKay. No words could describe *that* silence, it can only be felt within the heart as the memory treasury overflows.

The memory of the sweet graciousness of the Prophet, as he smiled his thanks into the shining face of the young missionary who helped him pin a red carnation to his lapel.

The memory of the whirr and flash of the newsreel cameras, as the B.B.C. and ITV cameramen moved around, recording every scene for their millions of viewers.

The memory of the great sob that filled the chapel and social hall, the tears that streamed unstemmed down the faces of more than a thousand saints as the President broke with emotion on receiving a framed copy of his mother's birth certificate from the hands of Mr. Victor Lewis Besley, the Superintendent Registrar for Merthyr.

So many memories came flooding back into my mind, but one more stands out . . . the memory of the solemn bleat of the Welsh mountain sheep cropping the grass outside the Chapel windows as the Prophet offered the Dedicatory Prayer. At that moment I lost my heart to Wales, and thanked God that I at least had a Welsh name.

Four services were held in the Chapel over the week-end. The first was on the Saturday evening, when the Building Committee, the Building Missionaries and the local members gathered for the Thanksgiving Service and the handing over of the keys to the Branch President, Brother E. J. Mahoney. Expressions of thanksgiving and testimony were offered by all those who had helped in the building of the Chapel.

Early Sunday morning, the Chapel and Social hall were filled to capacity for the Organ Service, at which Brother Gus P. Backman, executive secretary of the Salt Lake City Chamber of Commerce, officially presented the Prophet with the Chapel organ, which is a personal gift to President McKay from the business, civic and government leaders of Utah, in honour of his mother, Jennette Evans McKay, who was born in Merthyr Tydfil.

On the side of the organ, as it has been installed in the chapel, is a plaque, the inscription on which reads:

"*Presented to President David O.*

President David O. McKay arriving at the chapel.

The President shaking hands with the Mayor of Merthyr Tydfil, Coun. M. McGinty, J.P.

Brother Gus P. Backman, presenting the organ to President David O. McKay.

McKay by hundreds of his friends and business associates with their deepest respect and warmest affection, in recognition of his qualities of leadership and in appreciation of his outstanding community achievements at a testimonial dinner and tribute at the Hotel Utah, Salt Lake City, Monday evening, December 10, 1962, and in memory of his beloved mother, Jennette Evelyn Evans McKay, born in Plas Helygen, Merthyr Tydfil, Glamorganshire, South Wales, where in The Church of Jesus Christ of Latter-day Saints chapel now being erected, this plaque and organ are to be placed with the compliments of those in attendance on this historic occasion."

The first of two moving Dedicatory Services followed, two hours of pent-up emotions and overflowing love for the Prophet and his Welsh ancestry. Vocal solos by the beautiful Welsh soprano, Beti Jones, and by Sister Annette R. Dinwoodey, wife of the Bishop of Hyde Park Ward, London; organ solos by Dr. Robert Cundick; a Welsh hymn, "Calon Lan." by the MIA Chorus; prose reading by Keren Hillman . . . all these served only to compliment the moving climax of the address by President McKay and his beautiful dedicatory prayer.

In the afternoon hundreds more took their seats in the chapel and in the side rooms, where loudspeakers had been fixed, for another inspiring session, at which all the Mission Presidents spoke, with Sir Thomas Bennett, architect of the Chapel, describing his feelings for the building and the way in which it was built, and finally, again, an inspiring address by the President.

Yes, indeed, so many memories flood back into my mind; such a full day, such an inspirational, uplifting experience, that has now been deposited in my memory treasury.

And as I left the chapel I spoke with two visitors, two people who had never before been to a Latter-day Saint event, never before participated in an LDS service. "What a wonderful, sweet gentleman Mr. McKay is," they said. "How you must love him."

President David O. McKay's Morning Address

'I FEEL YOUR WELCOME' PRESIDENT TELLS MERTHYR

FIRST, I wish formally to accept the presentation made by the Executive Secretary of the Salt Lake City Chamber of Commerce, Mr. Gus P. Backman, who, in behalf of the six hundred citizens who presented this organ and the plaque to go with it, has presented in your presence the organ now installed in the Merthyr Tydfil Chapel. I thank you, Brother Backman, in behalf of all the family and Mother. Take back to the noble men, our friends, that the installation of the organ with the plaque attached has exceeded even fondest anticipations.

" When time who steals our years away
Shall steal our pleasure too,
The memory of this day will stay
And half our joys renew."
(Moore)

And in your presence, too, I wish to accept first a copy of Mother's birth (certificate) in Merthyr Tydfil, County borough of Merthyr Tydfil, 28th of August, 1850. Thank you! It will be given a prominent place in our home; and, in behalf of her children, three of whom are present on this occasion, we say " thank you " to all in Merthyr who had a hand in its preparation and presentation. And these photographs, with Mother's picture and other pictures associated with Wales, will be in a prominent place in the hotel where I have to live now, so that all friends coming in may participate and enjoy what you so kindly and generously presented today.

I feel I cannot control my emotions. When I get control I will tell you a story that came to my mind when Brother Backman was talking about the " President " and using such complimentary terms. I was reminded of a visit I made home when I was in college. Mother was sitting on my left, where she always sat at dinner, and I said, " Mother, I have found that I am the only member of your children whom you have switched." She said, " Yes, David O., I made such a failure of you, I didn't want to use the same method on the other children."

My belief in the eternity and existense of the spirit after death is so real that I am sure she and Father, and probably " Mangy " (Grandmother) and " Dakkie " (Grandfather) have participated in these services today. They are aware of it. It is because of Mother's kind hand, and her teachings that I stand before you today, and stand before two million friends scattered throughout the world.

I wish to say by way of reminiscence and appreciation just a few words before offering the Dedicatory Prayer. Carlyle, one of our great philosophers, said, " How a thing grows in the human memory, in human imagination, when love, worship, and all that lies in the human heart is there to encourage it."

This indeed is a memorable occasion, for many reasons. I am going to refer to two. One, besides being the birthday of my Mother—August 28, just a few days away—it is also the birthplace of the Welsh Mission, organised by a Welshman, Daniel Jones. Truly, memory is a treasury in which we deposit daily thoughts or experiences that give pleasure and joy with compound interest. Such are the memories of my trips to Merthyr Tydfil in years gone by. I cannot take the time, other than to mention some of them.

First, I draw upon that memory deposit, the trip to Merthyr Tydfil with Sir Thomas Bennett on March 2, 1961, for the unveiling of the plaque in commemoration of the birthplace of Mother, and for the choosing of the spot on which now stands the Merthyr Tydfil Chapel. We went to call on the Lord Mayor of Merthyr Tydfil, Charles Edward Webb, who greeted us warmly on behalf of the City and accompanied the party to the unveiling

President Ralph Pulman, 1st Counsellor in the Central British Mission Presidency, greeting Col. R. Freedman, the Deputy Lord Lieutenant of Glamorganshire. On the left is Councillor McGinty, the Mayor of Merthyr.

of the plaque on the birthplace. He also attended the services in the tent which was erected on the ground where the ground-breaking ceremonies of Merthyr Tydfil Chapel were held. I am glad that he is here today, and also the present Mayor. We honour him. We are honoured at his presence.

I draw from that deposit of memory your sweet singing, girls and boys, when we were here three years ago:

"We'll keep a welcome in the hillsides,
We'll keep a welcome in the vales;
This land of song will still be singing,
When you come home again to Wales."

I feel your welcome today.

I draw from that depository of memory a report given by Jack Thomas when the Salt Lake Tabernacle Choir gave a concert in Cardiff, Wales, in 1955. He reported: "It was a triumph for the Choir and a delight for the people of Wales." You will find the story in the book which records the story of the great Tabernacle Choir's visit.

I also draw from that memory deposit a concert given by the International Chorus of Singing Mothers held in Cardiff on March 2, 1961.

I also draw from memory a visit to my private office on October 12, 1962, of Mr. John P. O'Keefe, General Manager of the Utah Copper Division of Kennecott Copper Corporation. He was accompanied by my true friend and fellow worker, Gus Backman. That was the beginning of the Testimonial to which Brother Backman has already referred.

I appreciate the invitation from President Stephen R. Covey of the Irish Mission to dedicate the Belfast Chapel, and also the invitation from President David Haight to come to Scotland, from which my grandparents came over one hundred years ago, but I shall do that on my next visit.

We are grateful for the service of the Church building Supervisors, particularly Brother Albert V. Stirling, Supervisor of Great Britain, and that of J. Neil Bradley, in charge of the work throughout Europe, who have assisted in this project here in Merthyr Tydfil. In the British Missions, you will be pleased to know, there are forty-six chapels under construction now, and thirty-nine chapels going under construction before the end of this year, a total of eighty-five buildings either completed or under way for 1963.

We should express appreciation for members of this branch who have contributed twenty per cent of the cost of this building. Where does the other eighty per cent come?—from members of the Church in all the world, from the general tithes of the Church. The other chapels will be built on the same basis.

We thank these sisters already referred to for their participation in the twenty per cent of the cost of this building. Very often I have noticed in dedicating chapels that very little credit is given to our sisters. I have occasion, not infrequently, to speak about this to the husbands particularly, and to tell the story of the Scotsman who lost his wife. A neighbour came in and sat with him, and said to him: "She was a good woman, a good neighbour, always ready to help. She was a blessing to the community."

And the husband—"Aye, Thames, she was a good woman; she was aye a good true wifie to me, and I came near telling her so once or twice."

We husbands are too negligent in expressing appreciation of our lovely wives, whose inspiration, diligence, kindness, readiness to help, readiness to carry responsibility when we are out in public, too seldom receive the proper appreciation due to them.

I wish to express, too, a few words of appreciation of a Welshman, who first met the Prophet Joseph Smith in Nauvoo. He was born near here somewhere—I tried to find out today just where the town is, but that does not matter. His name is Daniel Jones. I did not know until yesterday what my grandfather's title was—Thomas O'Dare, but in my boyhood I heard a

(continued on page 296)

Brother Backman speaking during the short Organ Service.

Brother John Bustemante presenting President McKay with an album of photographs and newspaper cuttings about Merthyr Tydfil.

Keren Hillman describing President McKay's dream of his mother.

THE PROPHET'S PRAYER

(Dedicatory Prayer offered by President David O. McKay at the Dedication of the Merthyr Tydfil Branch Church Edifice, Cardiff District, Central British Mission, Merthyr Tydfil, South Wales, Sunday, August 25, 1963)

* * *

OUR Father in Heaven: Humbly and reverently we come to Thee in praise and thanksgiving on this significant and impressive occasion. With deep gratitude we acknowledge Thee as the Giver of all good, the Bestower of all blessings that come to Thy children who conform their lives to Thy will and revealed Word.

We are grateful for the manifestation of Thee and Thy Beloved Son in this Dispensation. Through Christ our Redeemer, we know that Thou art a God of love whom we can approach and receive loving consideration even as surely as children can receive from their earthly father. May we ever reverently feel to give glory and honour to Thy name. To this end, let the channel of communication between Thee and us be constantly open.

We thank Thee for the Gospel of Jesus Christ, Thy divine plan of salvation, by following which we may return to Thy presence. Thus, "*to bring to pass the immortality and eternal life of man.*" *This is Thy work and Thy glory.*

We are especially grateful today for the service rendered in Thy honour in Merthyr Tydfil since the Welsh Conference was organised by Elder Dan Jones in January, 1845. We honour the memory of the many thousands who, in the face of misunderstanding, bigotry, misrepresentation, accepted the Truth of the Restored Gospel, and found the Peace that follows obedience to the principles thereof.

The presentation and installation of this organ in the Merthyr Tydfil Chapel will be a constant reminder of that Millennial Day when Friendship and Brotherhood will dominate the lives of all mankind. Bless all whose name honour that plaque that adorns this generous gift given in tribute to Jennette Evans McKay.

We are grateful for the Restoration of the Gospel through the Prophet Joseph Smith, an assurance to mankind in this age that Thou art our Father, and that Jesus Christ, Thy Son, is our Redeemer and Saviour. Through that Restoration Thou hast again demonstrated Thy nearness and Thy love for Thy children here on earth.

We are thankful to have membership in Thy Church and to feel the spirit of goodwill and fellowship manifested by Thy people. Accept of our gratitude for the organisation of Thy Church, including its great missionary system through which the Gospel is being proclaimed to the nations of the world.

We thank Thee for the Missions and Stakes of the Church in this goodly land under a government of freedom which vouchsafes to every individual the right to worship God according to the dictates of his own conscience.

Bless Her Majesty, the Queen, the members of Parliament, the Prime Minister, and all associated in the government of this land, that they may see clearly the real meaning and purpose of the Restored Gospel in this modern day.

We pray Thee to bless the Presidencies of the Central British Mission and of this District and Branch. Bless them and all the local brethren who have contributed of their time and means toward the erection and completion of this beautiful chapel. O Father, bless them for their faith, especially those who have given their all at times for the furtherance of this achievement. May each receive a blessing fourfold.

Bless the Church Building Supervisors, and the Church Building Missionaries who have assisted in the erection of this building, and other Building Missionaries who are serving throughout this land in the erection of Church buildings. Prosper them and their families, O Lord, for their self-denial, and may they always feel thankful that their efforts have contributed much toward the building of Thy Kingdom here on earth.

We invoke Thy blessing and special guidance upon the President of the European Mission, his family, and associates, and upon the President of the West European Mission and his wife, and the missionaries who are giving of their time freely. Bless those at home who are sending them the means to fill missions.

Father, we ask Thy blessing upon the organisation of the Church, upon the General Authorities, Stake Authorities, Bishoprics of Wards, Presidencies of Missions, and Presidencies of Branches throughout the world. May our visions be broadened, that we may comprehend that some day all Thy children will praise and honour Thy name and be kind to one another in the spirit of true brotherhood.

We are grateful that the members of the Church recognise that the payment of tithes and offerings brings blessings, makes possible the proclamation of the Gospel to the ends of the world, and contributes to the carrying out of Thy purposes through the building of chapels, tabernacles, and Temples.

O Father, we sense that the crying need of the World today is acceptance of Jesus Christ and His Gospel to counteract false teachings that now disturb the peace of honest men and women, and which undermine the faith of millions whose belief in Thee has been faltering and unstable.

Guide us, O God, in our efforts to hasten the day when humanity will renounce contention and strife, when "nation shall not lift up sword against nation, neither shall they learn war any more." To this end bless the leaders

of all Nations that their hearts may be cleared of prejudices, suspicion, and avarice, and filled with a desire for peace and righteousness.

Bless the people in their homes. Keep dissension out of their lives. May unity and love exist between parents and children, and may reverence for homes and appreciation of the gifts which are theirs prevail.

And now, Father in Heaven, with these expressions of invocation and gratitude, as Thy servant, holding the Holy Melchizedek Priesthood, I dedicate this building as the Merthyr Tydfil Branch Church Edifice of The Church of Jesus Christ of Latter-day Saints and consecrate it as a place of worship, a house of learning, a centre of wholesome and spiritual enlightenment. It is Thine; let it be held sacred.

We dedicate the chapel particularly as a place to worship Thee. If anyone enter with a spirit of faultfinding, of sneering, or with malice in his heart, may the spirit be such as to supplant enmity with a feeling of prayer and worship. May reverence be felt by all who enter this building. May loud speaking be avoided. May each one feel when he comes here that he comes to meet Thee. We know that Thou wilt be here through Thy spirit to meet him.

We dedicate the organ which has been installed in this chapel in memory of Jennette Evans McKay.

We dedicate the classrooms. Bless the teachers that they may be wise in their teachings, and never say those things which will create doubt in the young mind of Thy existence, and of Thy love.

We dedicate the Relief Society room, the kitchen, and all appurtenances pertaining thereto. Bless the Relief Society in the service they are rendering, the significance of which is now becoming more clearly understood by the people of the world. Holy Father, guide the members of these Relief Societies in these Missions and Stakes to help spread the Truth of this wonderful organisation with all its benefits.

We dedicate the Cultural Hall, in which proper recreation, study in literature, drama, and other activities so attractive to the young, may be carried on under wholesome influence.

We dedicate this building from foundation to turret, every nook, corner, and hallway, and commend it to Thy keeping.

The President speaking at the morning dedicatory service.

In dedicating this house to Thee, O Lord, we pray Thee to protect it; shield it from harm and destructive elements; and more important, shield it from evil-minded men who would have in their thoughts a desire to mislead any young woman and ruin her character, or destroy in any way the nobility of the soul which the teachers inculcate in the minds of the boys and girls and young people who come here to worship.

We dedicate the ground upon which this building stands, and all things pertaining to the surroundings, the gardens, the rooms, the chapel, everything, now, with its organ and other musical instruments, we commend to Thy charge.

Father in Heaven, in this dedication of the Merthyr-Tydfil Branch Place of Worship, we dedicate ourselves, our lives to Thee, and pray that Thou wilt give us power so to live that we may be susceptible to the promptings of Thy Spirit.

May the spirit of the Gospel increase in influence throughout this land. Pour out Thy Spirit upon the members of this Mission. We rejoice in the faithfulness of Thy people. We believe in them; we have confidence in them; we love them. Hasten the day when the sunshine of peace may spread its warmth over every country.

Grant, we beseech Thee, these blessings. Help us to merit them with others that Thou knowest will be for our good.

Father in Heaven, accept of this dedication, receive this worshipping centre as Thine, and unto Thee, for all blessings received, we give praise, glory, and honour through Jesus Christ, our Lord, Amen.

Mr. Victor Lewis Besley presented the President with a copy of his mother's birth certificate.

The President laughs with joy as he receives a gift for Sister McKay.

ORGAN PRESENTATION

Gift from Businessmen of Western America

IN a short service before the Dedication of the Merthyr Tydfil Chapel, President David O. McKay was formally presented with the organ, which had been installed in the chapel, by Brother Gus P. Backman, executive secretary of the Salt Lake City Chamber of Commerce.

The organ was a gift to the President from the businessmen, civic and government officials of Western America, and was given to him in honour of his mother, Jennette Evelyn Evans McKay, who was born in Merthyr Tydfil.

In making the presentation at Merthyr, Brother Backman referred back to December 10 last year, when a testimonial banquet was held at the Hotel, Utah, in honour of President and Sister McKay.

"The programme was sponsored," he said, 'by a group of the businessmen of Western America, not one of whom was in any way associated with the LDS church. These men were Jewish, they were Catholic and they were Protestant.

"The whole affair was concocted on the premise of the love that the businessmen had for this terrific gentleman, who represents you who are of the LDS faith, but to all of us who live in Western America represents everything that is fine, everything glorious, not only spiritually but ethically."

Brother Backman then quoted from one of the speeches made at that testimonial. It was the address given by Mr. John M. Wallace, chairman of the board of directors of the Walker Bank and Trust Co. Mr. Wallace said, "Seldom in a lifetime does one have the privilege publicly of paying tribute to such a universally beloved and admired leader as President David O. McKay. . . . To clasp his hand, to look into his eyes, to feel the warmth and inspiration of his presence is an experience to be remembered. . . . Here is one of our greatest and most successful missionaries."

After reading the inscription on the plaque that has now been placed on the side of the organ in the Merthyr Tydfil Chapel, Brother Backman formally presented the organ to the President.

President David O. McKay's Afternoon Address

Prophet Presents Four Guides to a Happy Home

THANK YOU for your messages, particularly the expressions of your young folks and the love you sent home to Sister McKay. I said this morning that this is an event which celebrates two birthdays—August 28, Jeannette Evans McKay, and August, near that date, birthday of the Welsh Mission,organised by Dan Jones.

A few months ago the Supreme Court of the United States declared unconstitutional the repeating of a prayer in school. It might sound presumptuous for us to judge the Supreme Court on this, but just the thought that this has occurred is a lesson to every member of the Church all over the world. There is greater responsibility upon the home than ever before.

The Supreme Court urged—the one man who dissented, at any rate, urged —that the home should be the place where religion is taught, and I should just like to say a few words on the responsibility of keeping that home a Latter-day Saint home. President Curtis gave me a good text when he related the story of the two boys who went out to get the tenth load of hay. My brother and I were those two boys. Father stopped down by the creek to get a cool drink of water before he joined us with pitching—we pitched the hay in those days with pitchforks. We did not have the modern way of putting up hay that you do here in Wales, baling it. We had to pitch it there.

We had hauled nine loads into the barn. We were just loading the tenth, which, of course, would go to tithing, tithing in kind. We boys drove just where we left the last shocks of hay, and father walked halfway towards us, then said, "No, boys, drive over on the knoll where the timothy grows." There was wild grass where we left the hay.

I said, "No, sir, take it as it comes," and I meant it, too, I thought that was fair. "Wire grass" was poor hay to pitch when we were feeding cows and horses.

By that time father was up by the rack, and he said, "Drive over on the knoll there where we have better hay, timothy and red top," and I repeated what I had said to him at some distance. I said, "Take it as it comes."

"No, David, this is the tenth load," he repeated. "The best is not too good for the Lord."

That is the best sermon on tithing that I have ever received. But it is more than that. It is a lesson on making your home a school of training, making your home a place where the principles of the Gospel are practiced as well as taught; and I name four things, which I am going to leave with you, not as a sermon, but just as a guide.

Keep in mind the fact that the best is none too good for the Lord. What does the Lord want? What does He need to make His glory complete? I shall repeat it for you: "This is my work and my glory to bring to pass the immortality and eternal life of man."

What would the Lord be if there were no men, if there were no children? The earth would be created just the same. Creation is going on now, all around us. Sister McKay and I stood down in Mexico one day, a few days after the volcano had erupted in a man's field. We went down there a year later and there was the volcano in a mountain. That is part of creation. You see volcanos all over the world in all places. You may hear of an earthquake even today. It changes the life and existence of men just as happened last week. Creation is going on. But what would mountains be if there were no human being, if there were only salted seas thrusting themselves against the shore every minute?

Everything in existence is confined to certain laws, physical laws, and they must obey those laws. To only one creature did God give part of Himself, and that was the power of choice. That is a wonderful thing—free agency. To every human being He has given the power of choice, not to any other animal in the world. You are free to choose to be a saint, or free to choose to be a sinner, and you are responsible for it. The Lord will not keep you from being a saint; He will do all He can to make you a saint. He will not keep you from being a sinner; He will do all He can to influence you not to be a sinner, but yours is the choice. In making your life, always keep in mind "The best is not too good for the Lord."

Now, what is the responsibility in the home? Children will follow your example. If you are inconsistent, you are teaching them to be inconsistent. If you are untrue, you are teaching them to be untrue. If you are profane, you are teaching your children to be profane. Yours is the choice. Father, making us get the best hay, proved to us boys that he was consistent in his belief in tithes, that he was consistent in his faith in God. He believed with all his heart that God is real, that God is our Father. When he prayed, night and morning as he did, he taught his children faith in God, and he set the example. He asked the children in his home to take their turns and pray. Sometimes when he was off in the fields watering his potatoes or his alfalfa he would take time to tell of an

experience he had had in Scotland. He told it so naturally that these boys knew that he was telling the truth.

His life was consistent with his teachings, and that I put down as the first example of a happy, successful home, sincerity in your belief in God the Father and His Son and in the Gospel of Jesus Christ, and live it in the home.

The unfortunate thing about the statement regarding prayer in school being unconstitutional is that children going to school will be in an atmosphere where Divine influence is a thing apart from life. Not to have a prayer in school is not the harm that will result from that unconstitutional act, but the young children will grow up in school feeling that teaching of God, of religion, is a thing apart from life itself.

A child should grow up feeling that he or she could go to the Father and pray for help in studies, in passing examinations, get help in preparing a talk or an essay, to feel that he or she is in the presence of a Divine Creator, an Intelligent Being, to whom the young boy or the young girl, the teenager or a young married couple may go and receive divine assistance. So if you have happiness in your home, put down sincerity as one of the fundamentals.

Second, consistency. What you say in the home to your wife, say it as courteously as you would to a stranger outside. If you are tempted to take an oath, do not take it. You would not take it in the presence of your Father in Heaven. Why take it in the presence of your children?

That lesson, too, came to me as a young boy just as impressively as when pitching the tenth load of hay. I was riding a horse, carrying a bucket with some nails—I will not take time to tell you all about it—but the horse jumped aside, and I fell off, and swore at him. I did not know father was around. But when I got back to the yard he said, "David, are you in the habit of swearing?"

"No, sir." That was true. I was not in the habit of it.

"I heard you say a very profane word. I think you had better unbridle

(continued on inside of back cover)

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Where can you find that elusive ancestor? What would you offer to find him and be assured that he is the right one? Noel Stevenson answers these and other genealogical questions.

Principles for which we would Stand Unflinchingly

BY ELDER RICHARD L. EVANS
OF THE COUNCIL OF TWELVE

I RECALL a sentence from a magazine editorial of not so long ago in which the writer asked the question, after addressing himself to the world in general: "Are there any principles for which you would stand unflinchingly ? "

Before asking this clinching question, he invited attention to the many acts of expediency and of compromise, and to the many motives which have prompted many actions and many decisions on the national and international scene.

"Are there any principles for which we would stand unflinchingly ? "

This suggests a series of questions which we might well ask ourselves:

Is there any principle for which we would give up our comfort, our convenience ?

Is there any principle for which we would give up some of our appetites and habits ?

Is there any principle for which we would give up popularity ?

Is there any principle for which we would give up our time, or our property ?

Is there any principle for which we would give up being elected to public office ?

Is there any principle for which we would give up life itself ?

Fortunately generations of members of this Church have answered these questions affirmatively many times over, and would again, I have no doubt.

But so rapid have been the changes of the years in which we live, and so confusing have they been at times, that I am sure principles have been confused with some other things.

And I am afraid we have sometimes let ourselves be over-impressed by the appeal of the word " change " without discriminating as between good changes and bad changes. We have sometimes let " change " come to be synonymous with " progress," which it is not. It may be, but is not necessarily.

As parents and as advisers of youth, we often feel our young people strain at the reins that wisely hold them back in some things, and one of the perennial remarks with which we are confronted, one which is supposed to be an unanswerable dictum, is the reminder that " times have changed."

Well, there is no argument about it, *times* have changed, but there are a good many things which have not changed, and it is our responsibility to distinguish between what may change without loss, and what may change in the name of progress—what changes are not good and do not constitute progress, but rather retrogression.

Times may have changed, but human nature has not. Times may have changed, but the commandments of God have not, and neither have the consequences of disregarding them.

I recall having read some time ago an item, to me outstanding and almost unbelievable, from an engineer's report as to the physical characteristics of the Empire State Building—an item to the effect that in a wind of high velocity, into the upper reaches of the structure —perhaps in the topmost tower—there has been such flexibility that it will sway in an arc as much as eight inches. As I recall, it would require about an eighty-mile wind to sway it to that extent, and it would move about six and a quarter inches downwind and back to about an inch and three quarters upwind—an almost unbelievable fact in a great and massive structure so seemingly solid. And up there it doesn't matter. It was built to take it.

But I have often thought, and have sometimes give utterance to the thought, what would happen to the Empire State Building if some earth movement or some super force of some kind should shift its foundations eight inches. It would be but the prelude to destruction.

Our lives are lived, if we follow the path of safety and if we are to realise those things of which we are capable, on the foundational structure of the principles of the gospel of Jesus Christ, and by this test and standard all things must be proved.

Now, up in the upper reaches, up in the superficial structure of our lives, there are many changes that can occur without any hazard whatsoever. It really doesn't matter whether we wear double-breasted or single-breasted suits, or whether ladies' shoes have holes in the toes when they buy them or after they wear them for awhile.

These are the superficial changes which can sway in the wind without any damage to the structure.

But any change which would shift the basic principles of our lives, must be resisted with every legitimate means of resistance. And it is up to us to teach our youth these basic principles, so that they will be able to discriminate and judge for themselves as to what changes are good, as to what changes conform to the standards of the gospel of Jesus Christ and are on the road toward eternal progress and what changes are actually retrogressive.

Those who would advocate taking men back to days of serfdom and regimentation, to days before they had won their freedom, and the right of free men, are the real reactionaries of the world, and they must be known for what they are.

I am grateful that I belong to a Church which will accept all the change of progress. I am grateful that I belong to a Church which will accept all truth, no matter who discovers it, or where, or when.

And I am also grateful for my membership in a Church which has within it the basic principles whereby we may judge the desirability or the undesirability, the truth or the falsity, of the changes, the theories, and all of the other passing things that come and go.

Change may be progress or it may be disintegration. It isn't a word to be accepted without question, and it is not synonymous with either of these other two terms. May we help our young people to weigh, and may we ourselves weigh all things by these standards.

A number of references have been made to those who would change the principles of government under which we live. As I see them, roughly, they divide themselves into at least three groups. There are those who have chronic "changeitis." Perhaps they were born with it. It does not matter what it is, they're "again" it. They are for changing whatever is; and if we should change to meet their present views, they would have some other views tomorrow.

There is another group who are sincerely deceived, comparatively few in number, I would think, and there is a third group, who have their own motives, and who would use freedom to destroy freedom.

And as they advocate the regimentation of men and the loss of liberties, they see themselves as the leaders of new movements, and not as the regimented.

In their thinking, they are leading the parade; they are not in the rank and file. But seemingly they have very little to lose in a free country, because if they fail, they will claim the prerogatives and protection of free men, and will not expect to be punished in any manner.

But if they win, they shall gain power, so they think or suppose, over others men's lives and properties and all that pertains, to them.

But the basic structure of the gospel of Jesus Christ, which accepts all progress, and which accepts all truth is still founded on two cardinal principles, among others: the free agency of men, and the eternal permanence of the individual; and anything which is contrary to the operation or the belief or the free exercise of these two basic principles is change for the worse and not for the better.

May our lives be flexible enough to adjust ourselves to the changes of our time which are necessary or which are not destructive of basic principles; but may we be solid enough in our convictions, in our beliefs, and in our defence of them, to withstand all attempt to shift the foundations and bring the desruction that inevitably would follow.

Times have changed, but many things have not. May God help us to discriminate, and help us to help our youth to do likewise, that we may accept all progress and resist all disintegration and reversion of things from which we have emerged and which were bought at great cost.

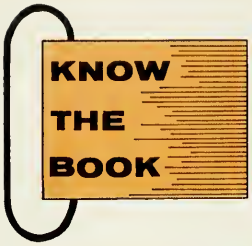
FROM THE PEN OF THE PROPHET

(continued from page 262)

enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellow-men. Guidance? Yes, God will be there to guide and direct him who will seek in faith and with all his might and with all his soul.

The third blessing is CONFIDENCE. All over this land there are thousands and tens of thousands of students who are struggling to get an education. In the Church, let us teach these students that if they want to succeed in their lessons, they should seek their God; that the greatest Teacher known to the world stands near to guide them. Once the student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can write his speech, that he can stand up before his fellow-students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Finally, he will get INSPIRATION. It is not imagination. If we approach God sincerely seeking light and guidance from Him, our minds will be enlightened and our souls thrilled by His Spirit. Washington sought it; Lincoln received it. Joseph Smith knew it; and the testimony, the evidence of the Prophet Joseph's inspiration is manifest to all who will but open their eyes to see and their hearts to understand.



Conducted by
President
MARION D. HANKS

DO you know the *Book of Mormon?* Have you read it? Have you studied it, prayed about it, gained a testimony of it? The Lord Jesus Christ tells us in the *Doctrine and Covenants, "The Book of Mormon . . .* contains the truth and the word of God" (D. & C. 19:26). Can you bear this same testimony with a sure knowledge of what the *Book of Mormon* contains and what it has to tell the world.

The objective of this series of articles is four-fold, To build Knowledge, Faith, Spirituality and a Testimony of the *Book of Mormon* in every leader, missionary and members of the Church in Great Britain.

In his book *Faith and My Friends,* Dr. Marcus Bach wrote, "*So I paged through this American Bible wondering how many Protestants had ever seen a copy or read a verse out of any of the fifteen books. Wherever these auxiliary scriptures came from, whatever they were THEY SURPASSED IN MAGNITUDE AND CONTENT MY MOST EXTRAVAGANT EXPECTATIONS. The style was Biblical, the references to Holy Writ were voluminous, the ancient story was tremendously involved. It was not the kind of book a man would read for pastime or write for profit. It was solemn and ponderous and heavy as the plates on which it was inscribed.* NO VERMONT SCHOOLBOY WROTE THIS, *and no Presbyterian preacher tinkered with these pages.*

"*After wading through the first book of Nephi,* I was ready to settle for the miracle of Cumorah and let it go at that."

Unlike Dr. Bach we are not ready to settle for the miracle and let it go at that. Our knowledge and testimony of the Book of Mormon must be built on a firmer foundation than a cursory

Book of Mormon Lesson of Life

THE great value of Scripture can only be gained when we know of the past revelations, have a testimony of Jesus and the Gospel, and then APPLY THE LESSONS AND COMMANDMENTS TO OUR LIVES!

Each month we will try to give you faith - promoting "LESSONS OF LIFE" that can be gained from the pages of the Book of Mormon and the other standard works.

Lesson 1 : Goodly Parents

Read 1 Nephi 1 : 1 : "I, Nephi, having been born of goodly parents. . . ."

Who were Nephi's parents? Why should he be grateful for them? What did he owe them? How could he repay them? What did they really want from him?

What if our parents are not living as we think they should? What if one parent (or both) is dead? What do we owe? To whom?

1, Each of us owes a debt to our fathers—of our faith, our freedom, our flesh.

"When you drink the water, don't forget the spring from which it flows."

2, What responsibility does a child have to his parents?

Exodus 20 : 12—Honour them (the first commandment with promise).

1 Tim 5 : 4-8—Take care of them. Provide for them.

Proverbs 6 : 20—Follow their counsel (Ephes. 6 : 1—obey them).

Alma 39: 11—Keep faith with them, support them spiritually.

1 N. 16 : 20-25—Strengthen, rather than criticise, if they waver.

3, What does a parent owe his children?

D&C 68 : 25—Instruction, guidance, concern, example.

Alma 36 : 3—Faith, confidence in God.

Alma 39—Reproof, discipline, counsel.

Ephes. 6 : 4—Rear them in nurture and admonition of the Lord.

Jacob 2 : 35; 3 : 10—Example.

Mosiah 4 : 11-15—Take care of them temporally, morally, spiritually.

Deut. 5 : 27-29—Fear God and keep His commandments, that it might be well with their children for ever.

4, What does a normal parent want for his children?

1 N. 2 : 9, 10—That they might be strong, humble and obedient.

2 N. 1 : 16, 21-23—Be men, united, amount to something.

2 N. 3 : 28, 29—Accept Christ. Choose righteousness, not evil.

Alma 37 : 32-37—Learn wisdom in youth. Be prayerful, spiritual.

Alma 38 : 10-15—Work, serve. Be filled with love. Be humble.

1 Tim. 4 : 11-16—Be an example of the believers.

5, What about a prospective parent- Does he (she) owe anything to the future?

* * *

"WHAT FROM YOUR FATHER'S HERITAGE IS LENT, EARN IT ANEW TO REALLY POSSESS IT."

The German poet - philosopher Goethe left mankind this great challenge which has specific relevance to every member. For what Goethe says is that while we have been blessed wonderfully in the heritage left us by the fathers of our country and the

search of its "ponderous prose" and "involved story."

Our plan is that we should read a specified portion of the Book EVERY WEEK, a few pages EVERY DAY, and PRAY ON OUR KNEES for an understanding of the message and a testimony of its truthfulness.

All that will be needed, if you are prepared to take this journey with me and to follow through with this series of "helps," is an inexpensive edition of the *Book of Mormon* for each member of the family. Red, green and blue marking pencils will be used as we travel. As you read MARK YOUR BOOK—**red** for the doctrinal teachings including all references to Christ; **blue** for the motivating lessons of life that you'll learn to pick out of the Book; **green** for all references to records, peoples and places that you desire to note.

DO NOT try to be a scholar in the Book on this trip through. Just enjoy getting the feel of it and learning some of its great truths. Put a question mark in the margin alongside any verses you want to consider later.

Talk about the Book with other members, in any assignment you may have to talk or teach, at firesides in your home or with your Ward or Branch. DETERMINE TO BECOME FAMILIAR WITH THE BOOK.

Get the children who can read interested in the Book and help them to mark and begin to read it. This will pay great dividends in faith throughout their lives.

Read at least part of each assignment OUT LOUD. This will achieve many fine purposes, including greater understanding of the Book and greater facility in remembering and using it.

Read and pray WITH REAL INTENT, and the Spirit will testify to you.

SIX STEPS TO LEARNING

READ: "Reading maketh a full man," said a sage. And so it may, if one reads wisely and widely and well. Read out of ". . . the best books . . ." said the Lord (D&C 88 : 118). He also taught us to "search the Scriptures" (John 5 : 39) and to "study to show thyself approved unto God" (2 Tim. 2: 15). The *Book of Mormon* carries a sweet spirit of conviction. To be understood and loved it must be read!

LISTEN: Ah, there's a rare experience! The Lord said, ". . . let one speak at a time, and let all listen" (D&C 88 : 122). "Incline your ear . . . hear, and your soul shall live" (Isaiah 55 : 3). And, interestingly, the Lord invites us to read out loud, a wonderful exercise. In Nehemiah 8 : 8 we read that Ezra gathered the people together and read to them from the book of the law of God.

So read every day, and listen while others read OUT ALOUD!

MARK: Read and listen with a pencil in your hand. Make notes, ask questions in your margins, cross-reference to other Scriptures, write in a meaningful word. Put up some markers, so that when you travel this way again (and you will) you'll be familiar with the terrain.

THINK: Concentrate. Invest your attention. Meditate, consider, relate, apply. Use your imagination. Converse with others. Stretch your borders. Be alive!

ORGANISE: Get a wide understanding of the subject or principle involved. Read from all the standard words. Then begin to ask questions and organise your understanding. Make an outline, asking yourself questions and answering them from the Scriptures (D&C 88 : 119).

THRESH, DIGEST: Blow away the chaff, chew on the grain. Absorb its strength into your blood stream. USE IT, SHARE IT, LIVE WITH IT. It takes time . . . a lifetime, eternity . . . but O! the joy of knowing and living the Gospel. Said the Lord, ". . . if you believe all these things, **see that ye do them**" (Mosiah 4 : 10).

No. 1: Goodly Parents

fathers of our faith and the fathers of our flesh, the virtues and blessings and opportunities they left us can only be truly enjoyed by those who individually and personally earn them anew.

WHAT ARE THESE BLESSINGS MADE AVAILABLE TO US BY OUR FATHERS WHICH WE MUST PERSONALLY MERIT TO REALLY POSSESS?

First I would name freedom. From the faithful fathers of our country we have inherited the great institutions they founded, with the guarantee that so long as we act responsibly toward our country and our fellow-men there may be no interference with our freedom to speak and to do, to work and to aspire, to learn and to grow, to assemble and to teach, to worship and to serve. For these freedoms, not shared by the great masses of men, we owe our fathers great appreciation.

To the fathers of our faith we owe our deepest gratitude for a heritage of truth and courage and dedication to a higher, better way of life. They left us a treasure of knowledge and the example that conviction is always more important than convenience.

To the fathers of our flesh we owe our lives and our sustenance, our training and our very names.

And how shall we requite these wonderful gifts? How shall we personally earn and thus really possess the things they left us? There is but one suitable way. **To the fathers of our country** we have the obligation to be decent, god-fearing, law-abiding, participating citizens, alert to our responsibilities as we are jealous of our opportunities.

To the fathers of our faith we owe the obligation to be loyal, dedicated, intelligent bearers of and sharers of the truths they lived and suffered and died for.

To the fathers of our flesh there is but one adequate tribute we may pay, and that is to be worthy sons, honouring in thought and in deed our names and our heritage.

We may thank God that we are free, humble members of the Church of the Master, and responsible bearers of honourable names.

"WHAT FROM YOUR FATHER'S HERITAGE IS LENT, EARN IT ANEW TO REALLY POSSESS IT."

NEW CHAPELS OPENED AT LOWESTOFT & SOUTHEND

Top right: The new chapel at Lowestoft, which was formerly handed over to the Lowestoft Branch at a Thanksgiving Service in August.

Right: A long shot of the interior of the Lowestoft Chapel, taken from behind the pulpit. Halfway down is the curtaining that, when drawn, divides the foyer from the Chapel. Beyond is the social hall, with a stage at the far end. This again can be separated from the rest of the building by closing the folding doors (these can be seen just beyond the curtains.)

Lower left: The Southend Chapel on the Arterial Road, Eastwood. The Thanksgiving Service was held on August 10.

Lower right: Interior view of the Chapel, showing the natural stone that has been extensively used to decorate the Chapel.

THIS MONTH IN THE LIFE OF JOSEPH SMITH

1833—GOES TO CANADA

THE prophet, accompanied by Sidney Rigdon and Freeman Nickerson, went to Canada on a missionary journey. He was greatly worried about the welfare of his family during his absence. The Lord gave him a revelation telling him his family was well.

MOBS IN MISSOURI

Armed mobs attacked the Saints in Jackson County. They unroofed barns and demolished ten homes.

1835—STUDIES EGYPTIAN

The prophet undertook a study of the Egyptian alphabet, as well as principles of astronomy known to Abraham.

1835—LABOURS AT HOME

The prophet helped nurse his father back to health. Also laboured in the family orchard picking apples.

1835—EXHIBITION MUMMIES

The mummies from Egypt, containing portions of the Pearl of Great Price, were placed on exhibit for the public.

1839—GOES TO WASHINGTON

The prophet, accompanied by Sidney Rigdon, Elias Higbee and Orrin P. Rockwell left for Washington D.C. to lay before the Congress of the United States the account of the persecutions of the Saints, and to request protection and redress.

1840—TO ISLE OF MAN

The Gospel was taken to the Isle of Man. Many Methodists joined the Church. Newspapers attacked the missionaries there. One writer said: "Such a wholesale conversion to Mormonism was never before witnessed in any town or country. I quake for fear of the consequences. What will become of our society?"

1841—BAPTISMS FOR THE DEAD

In a general conference of the Church held in Nauvoo, the prophet gave a discourse on the subject of baptism for the dead. It was heard with much appreciation and interest on the part of the Saints.

Prophet Joseph Urges Saints to be Open Honest and Frank

O YE TWELVE, and all Saints, profit by this important key:

In all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that you do not betray heaven, that you do not betray Jesus Christ, that you do not betray the brethren, that you do not betray the revelations of God, whether in the *Bible, Book of Mormon* or Doctrine and Covenants, or any other that ever was or ever will be given and revealed to man in this world or that which is to come.

Yea, in all your kicking and flounderings see to it that you do not this thing, lest innocent blood be found upon your skirts and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving traitor to the brethren.

I will give you one of the keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly, that that man is in the right road to apostasy and if he does not repent he will apostatise as God lives.

The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person, and that principle is eternal, undeviating, and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man.

O ye Twelve, notice this key, and be wise for Christ's sake and your own soul's sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace.

Be vigilant. Be sober. It is a day of warning and not of many words. Act honestly before God and man. Beware of Gentile sophistry, such as bowing and scraping unto men in whom you have no confidence.

Be honest, open and frank in all your intercourse with mankind.

The priesthood is an everlasting principle and existed with God from eternity and will be eternity, without beginning of days or end of years.

The keys have been brought from heaven whenever the Gospel is sent.

What Joseph Smith said:

ABOUT PRIESTHOOD

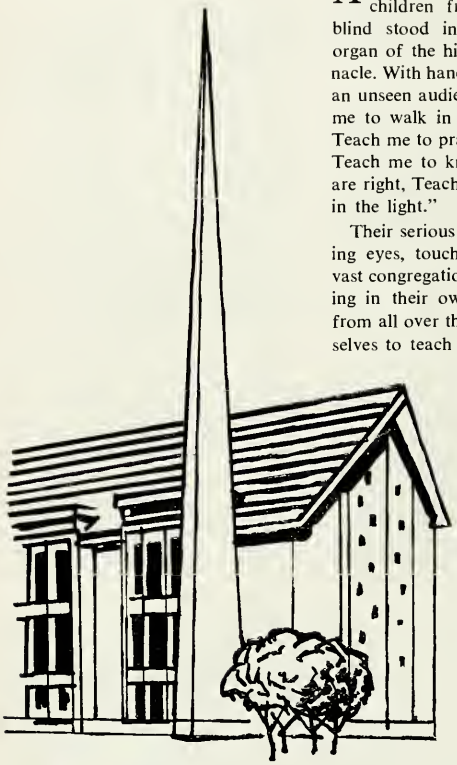
THE Priesthood was first given to Adam. He obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed. He had dominion given him over every living creature. He is Michael, the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood. He was called of God to this office, and was the father of all living in his day, and to him was given the dominion.

The Saviour, Moses, and Elias, gave the keys to Peter, James and John on the mount, when they were transfigured before him. The priesthood is everlasting, without beginning of days, nor end of years; without father, mother, etc.

How have we come at the priesthood in the last days? It came down, down, in regular succession. Peter, James and John had it given to them, and they gave it to others. Christ is the great high priest. Adam next.

Primary's 'Stepping Stones' to our Heavenly Father

BY EILEEN DUNYON, PRIMARY GENERAL BOARD



A FEW months ago a small group of children from a school for the blind stood in a spotlight near the organ of the historic Salt Lake tabernacle. With hands outstretched towards an unseen audience they sang, "Teach me to walk in the light of His love, Teach me to pray to my Father above, Teach me to know all the things that are right, Teach me, teach me, to walk in the light."

Their serious little faces, with unseeing eyes, touched the hearts of that vast congregation, and with tears forming in their own seeing eyes, women from all over the world pledged themselves to teach the children.

Regardless of his physical condition, it is the heritage of every child to see the light and to know the truth of the Gospel. To teach children to pray and to walk uprightly before the Lord is the purpose of Primary, and every child between the ages of three and twelve should have the advantage of these teachings. In many cases Primary is the only time that a child comes in contact with religious instruction. How vital and important are these precious hours.

In home Primaries children may be combined into one class. Branch Primaries are usually divided into four groups—Skylets, Pilots, Lihomas and Trailbuilders. The youngest group, Skylets, is composed of children from three through five years of age. These children are taught how to pray. They learn to have faith in our Heavenly Father and to appreciate His blessings. They learn that they have a Father in heaven who loves them, who will always be with them, and who answers their prayers.

Kathy was a four-year-old child who had been begging to attend Primary. Finally her mother allowed the child to go with an older sister. The mother thought, "Surely she is too young to benefit from Primary, but I'll let her go if she wishes."

When three weeks had passed and Kathy was still eager to attend, Kathy's mother said to her, "Kathy, what do you learn in Primary? Can you tell me anything your teacher has taught you?"

Kathy sat on a small stool at her mother's feet and in the simple language of a little child told her mother the parable of the lost sheep. "That's

mother," exclaimed Kathy. "Do you know what it means?"

"Tell me what it means to you," Kathy's mother wisely replied.

"Well," the seriousness of the Gospel message shone from Kathy's eyes, "It means that children sometimes get lost. They're like the sheep in the story. But my teacher said that our Heavenly Father loves me. He won't let me get lost if I pray to Him every day."

"Always remember that, Kathy. Today when you are only four and later on when you are much older, your Heavenly Father loves you." And Kathy's mother felt deep gratitude for the Primary teacher who had helped her child to see the light of the Gospel. Primary was helping Kathy to find the way back to our Heavenly Father. Primary helps to open the eyes of a child to the understanding of a loving Heavenly Father. It prepares him step by step to live the Gospel.

The important principles of faith, repentance, the understanding of baptism, the need to pay an honest tithing, to fast, to keep the Word of Wisdom, and to observe the Sabbath day are all impressed upon a child in the next Primary grouping, the Pilots.

Think of the testimony that is built in the heart of a child as he learns these truths and begins to live them. The

the story we learned last week, future leaders of the missions, the stake presidents, the bishops, the branch presidents, the Relief Society presidents, the leaders in the MIA and Sunday School are the Primary children of today whose eyes are being opened to a vision of the beautiful, full life which is possible only by learning and living the teachings of the Saviour. Through Primary these children can be taught so well that they will never stray away from the Church. Primary helps them find the way.

A mother said, "I have three children. Two of them are active in the Church and attend their meetings regularly. The oldest, while he is a good boy, does not have the love for the Gospel which the other two have. I firmly believe that the difference in

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JOSEPH SMITH ORGANISED RELIEF SOCIETY

BY SISTER MILDRED EYRING
MEMBER OF THE GENERAL
BOARD OF RELIEF SOCIETY

DURING the first 50 years of its history the body of the Church was located on the American frontier. When Joseph Smith's father moved his family from Vermont to Palmyra, New York, in 1815, he and his sons cleared virgin land to make their farm. The region was known as the "western wilderness".

In each succeeding move of the church westward the Saints repeated this experience. Always they were in new, undeveloped country faced with the difficult problems of creating their own civilisation in the eastern woodlands, on the central plains and in the western desert. In number they were not large, and they were surrounded by vicious enemies until their final great move to the isolated areas in the Rocky Mountains.

These early Latter-day Saints were not ordinary people. Their beliefs, standards and purposes were not ordinary. The process of conversion from other faiths to Mormonism was, and is still, a sifting process. Only the strong, the intelligent, the unselfish, the devout and the courageous would accept and live the gospel principles. The Saints who remained steadfast were superior people.

In the 19th century women in all countries had a very limited legal, social and economic position. But Latter-day Saint women have always been fortunate women. The gospel doctrines which were revealed to the Prophet Joseph Smith, made clear to him that a woman's proper place is beside her husband, not below nor behind him. His experience with his own wonderful mother and father made it easy for him to understand this relationship.

The Prophet's respect for women and his confidence in them are evident in all his dealings with them, and the Latter-day Saint women merited his confidence. The following excerpts indicate the calibre of these women and the Prophet's estimation of them.

"*Our women have always been signalised for their acts of benevolence and kindness . . . in the midst of their persecutions, when the bread has been torn from their helpless offspring by their oppressors, they have always been ready to open their doors to the weary traveller, to divide their scant pittance with the hungry, and from their robbed and impoverished wardrobes, to divide with the more needy and destitute.*" (D.H.C. Vol. 4 pp. 567-568, Joseph Smith.)

On March 1, 1842, the Prophet recorded in his journal his now famous "Wentworth Letter" in which the Articles of Faith as we know them were first written. In his letter to Mr. Wentworth, the Prophet said:

"*. . . We arrived in the state of Illinois in 1839 . . . We have commenced to build a city called 'Nauvoo.' . . . We number from six to eight thousand here, besides vast numbers in the country around . . . We have a city charter granted us . . . We also have a charter for a University . . . Have our own laws and administrators, and possess all the privileges that other free and enlightened citizen enjoy.*" (D.H.C. Vol. 4 p. 540.)

Sixteen days after making this entry in his journal, the Prophet organised the Relief Society. Sarah M. Kimball, one of the charter members of the Society, recorded her recollection of the circumstances that led to the organisation as follows:

"*In the spring of 1842, a maiden lady (Miss Cook) was seamstress for me, and the subject of combining our efforts for assisting the temple hands came to us in conversation. She desired to be helpful, but had no means to furnish. I told her I would furnish material if she would make some shirts for the workmen. It was then suggested that some of the neighbours might wish to combine means and efforts with ours, and we decided to invite a few to come and consult with us on the subject of forming a Ladies' Society. The neighbouring sisters met in my parlour and decided to organise. I was delegated to call on Sister Eliza R. Snow and ask her to write for us a constitution and by-laws and submit them to President Joseph Smith prior to our next Thursday's meeting. She cheerfully responded, and when she read them to him he replied that the constitution and by-laws were the best he had ever seen. 'But', said he, 'this is not what you want. Tell the sisters their offering is accepted of the Lord, and He has something better for them than a written constitution. Invite them to meet me and a few of the brethren in the Masonic Hall over my store next Thursday afternoon, and I will organise the sisters under the Priesthood, after the pattern of the Priesthood.' He further said, 'This Church was never perfectly organised until the women were thus organised.*" (Centenary, p. 14—Relief Society Magazine, Vol. 6, Mar. 1919 p. 129.)

The immediate and perceptive response of the Prophet to the request from the women reflects his prophetic power, and illustrates the way inspiration came to him in response to specific needs and pleas for help. The women in their need had properly sought the guidance of their Prophet President. His response was in keeping with the words of the Lord, "*Behold mine house is a house of order, saith the Lord God, and not a house of confusion.*" (D. & C. 132:8.)

WOMAN BEHIND THE MAN

Hilda Storer — Wife of a Patriarch

BY MURIEL CUTHBERT

IN this series so far, we have interviewed the wives of the First President, European Mission President, a Mission President, Temple President and a Stake President; quite a representative group. For the final article in this series we have chosen Sister Hilda Storer, who is the wife of a Patriarch.

There are five British Stakes now and all have British Stake Presidents, but there is only one British Patriarch, Brother Oliver Storer, of the Nottingham Ward, Leicester Stake.

The position of a Patriarch is a lonely one; he must be extremely humble and sincere, and can only work with the help of the Lord. Patriarch Storer is such a man today, and his wife Hilda has helped him and encouraged him all the way.

Both converts to the Church, they were baptised in February, 1952. Before they became members, Sister Storer had been the active one, visiting family and friends while her husband stayed at home to mind their baby Christine, and potter about in his beloved garden. Now came the change and while Brother Storer attended his Priesthood and Church meetings it was Sister Storer who stayed in. She will tell you quite frankly that at first she did not like it and often would complain.

Gradually through prayer, determination and discussions with other sisters in the same position she began to adjust her attitude and help Brother Storer with his studies, his talks, waiting up if he was late with a hot meal and a soothing word. When he had a problem she would fast with him. He progressed through various positions in the branch and then became Branch President and later District President of the former Nottingham District.

During this period they had two other children, Elaine, born 1954 and David, born 1959. While his wife was actually in labour over Elaine, Brother Storer was called out to administer to a sick person elsewhere. Before he returned the baby had been born. They can laugh about this now, but she did not think it was very funny at the time.

Besides having the children, Sister Storer was also very active in Church auxiliaries, earning a 7-year Service pin for Primary work, serving a part-time mission. In 1961 she became Relief Society District President and while on the Singing Mothers tour she was called as the Leicester Stake Relief Society President.

Now it is she who has to travel and Brother Storer, remembering the times she has helped and encouraged him, fits in his appointments for blessings with her visits to other Wards and branches, so that they can travel together and spend as much time as possible together.

Looking back to her early days in the Church, Sister Storer says that what troubled her most was being left alone; and her neighbours didn't help by their remarks about his absences. But like Sister Cullimore she was quick to reply, "At least I know where he is and what he is doing." When they were silent she realised what a great blessing this was, for some of them did not know where their husbands were.

From then on she resolved that she would help him all she could. She is often heard encouraging other young wives to support their husbands more. "Don't stop them doing the Lord's work," she says, "there may come a time when they don't want to do it and become inactive, then how will you feel?"

In spite of being a busy person herself, to her, Brother Storer is the important one; the atmosphere in their home has to be such that he can concentrate, meditate, fast and pray in order to keep close to the Lord and fulfil his calling.

Brother and Sister Storer.

Patriarch Storer is grateful for all this and is sincere in his praise of her. "Without her help, council, advice, comfort and being such a wonderful wife and mother I would not have been able to fulfil the calling that I have. I can only thank God for allowing me to have such a partner."

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Bible Stories for Children

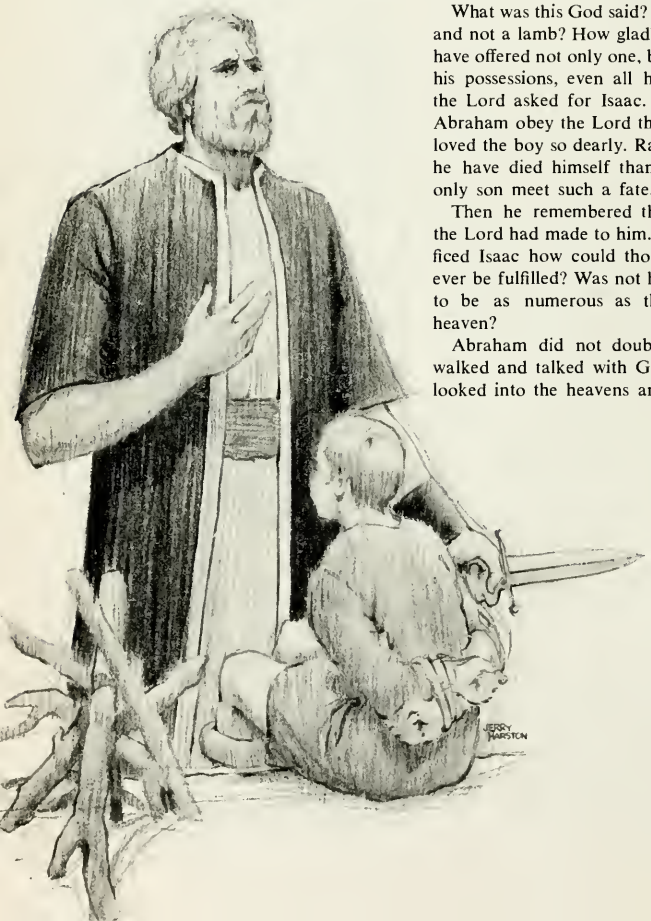
THE LORD TESTS ABRAHAM

BY EMMA MARR PETERSEN

THE Lord often tries His servants to test their faith and devotion to Him. This He did to Abraham.

Great joy filled the hearts of Abraham and Sarah following the birth of Isaac. The young boy grew rapidly and became the pride of their hearts. They were wealthy people, and had great possessions in gold, silver and cattle. But their dearest possession was little Isaac. They watched over him, almost with adoration, as he grew from day to day.

But was Isaac so dear to his father's heart that Abraham would forget the Lord by centreing his whole interest in the little boy? Would Abraham become so engrossed in his son that he would forget to serve the Lord who gave this son to Abraham? The Lord decided to try him.



Like Adam, Noah and others before him, Abraham built altars and offered burnt sacrifices upon them unto God. He was startled one day to hear the Lord say, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

What was this God said? Offer Isaac, and not a lamb? How gladly would he have offered not only one, but many of his possessions, even all he had. But the Lord asked for Isaac. How could Abraham obey the Lord this time? He loved the boy so dearly. Rather would he have died himself than to see his only son meet such a fate.

Then he remembered the promises the Lord had made to him. If he sacrificed Isaac how could those promises ever be fulfilled? Was not his posterity to be as numerous as the stars of heaven?

Abraham did not doubt. He had walked and talked with God. He had looked into the heavens and seen His creations. He knew His power and wisdom. Abraham could not doubt God. Whatever the Lord commanded that would be do, even to sacrificing Isaac upon an altar.

With heavy heart, Abraham arose the next morning and wakened his sleeping son, bidding him to come with him on a three-day journey. But how could Abraham explain to Sarah? His heart grew heavier at the thought of hurting her.

Taking two young men to help him, Abraham began the journey with Isaac at his side. They gathered wood for the sacrificial fire, and carried it with them on the pack animals. After three days' journey they saw the mountains on which they were to build their altar and offer their sacrifice.

With sorrowful face, Abraham turned to the two young men who had accompanied them and said, "Abide ye here, and I and the lad will go yonder and worship."

Taking the wood for the altar fire from the back of their donkey, Abraham placed it on Isaac's shoulders. He was to carry the wood for his own funeral fire. Abraham carried a sharp knife in one hand, to prepare the sacrifice, and in the other held the container in which were burning embers with which to start the fire. The two—father and son—then walked off together.

As they went along, little Isaac said, "Father." And Abraham said, "Yes, my son." The boy continued, "We have a fire and the wood, but where is the lamb for a burnt-offering?"

With deep emotion Abraham answered, "My son, God will provide himself a lamb for a burnt offering."

When they arrived at the place the Lord indicated to them, Abraham built the altar. With little Isaac's help he laid upon it the wood the boy had carried with him. The lad was still questioning. Where was the sacrificial lamb? The father answered by binding his puzzled son with ropes and putting him on the altar. With bursting heart,

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ABOUT MUSIC

OUR MOST EXCITING ADVENTURE

BY DR. ROBERT CUNDICK
ORGANIST AT HYDE PARK CHAPEL

I CAN clearly remember the hot summer afternoon when I heard my Mother call and I started across a ploughed field toward my home in Sandy, Utah. I was eight at the time. I knew Mother's call was the signal for me to begin my first piano lesson.

After the first ten weeks of practicing under her watchful eyes, these

Dr. Robert Cundick.

hours of preparation ceased to be a drudgery and I need little coaxing to practice long hours.

Our old ebony upright piano had a very light action and loud brilliant tone that remains strong in my memory to this day.

I advanced quite rapidly, and by the time I was twelve, Mother deemed me ready to begin organ lessons on the new Hammond organ that was purchased by the Sandy Second Ward. This electric organ was one of the first of its kind in Utah.

I enrolled in the Church organ course sponsored by the General Music committee under the supervision of Virginia Summerhays Howard. I was immediately attracted to the organ with its myriad varieties of tonal colour and its possibilities for dramatic contrast.

Again, progress was fairly rapid, and after several months I was appointed as Sunday School organist.

About this time I have my first recollections of attending the noonday organ recitals at the Tabernacle on Temple Square in Salt Lake City. The impressive console with its white rows of stop tablets, four manuals, pedal studs, expression pedals and full pedalboard produced the most thrilling music imaginable under the skilled hands and feet of the organist. The sustained chords reverberated across the immense, cool, domed interior in a manner that was indescribably enchanting.

Though it made my little Hammond organ in the ward at Sandy seem desperately inadequate, I returned again and again for ever fresh inspiration. I was now hopelessly in love with the organ, a love that has never dimmed.

After a period of organ study with LaMar Petersen, I realised my greatest ambition when I began to study with Alexander Schreiner at the Tabernacle during my sixteenth year. Thus began a wonderful relationship with Brother Schreiner as teacher and friend which has endured to this day.

Under his expert tutelage I gained sufficient technique to be selected as organist at the University Ward in Salt Lake City, where I also accompanied a very fine choir under the direction of John Marlowe Nielsen. This was my first opportunity to practice regularly on a real pipe organ. Lynn S. Richards was the bishop, and with his constant help and encouragement we had the finest music of any ward in the city at that time.

At University Ward I also learned that friendly relations with the janitor were an absolute necessity for any would-be organist. This particular janitor would even lock the bishop out of the building if it suited his fancy, and woe be unto the organist who practiced too long. When this dear brother decided that the allotted time had elapsed, he would abruptly switch off the power and lights, leaving the poor organist to grope his way from the building in total darkness.

After graduating from high school I served with the U.S. Merchant Marine for eighteen months and then returned to school at the University of Utah. Leroy Robertson had just been appointed head of the music department, and the chance to study composition with him strongly influenced me to decide to major in music.

About this time I was approached by a sixteen-year-old girl in Sandy who wanted to study organ with me. I was not particularly anxious to teach her and delayed in giving her a definite answer. I remember the evening when I was standing in the kitchen at home in Sandy and Mother said: "Bob, you must call that Clark girl and say 'Yes' or 'No.' You go to the telephone right now."

I followed her request and immediately made the appointment. Three years later I married the Clark girl.

At the Merthyr organ.

Cholly told me afterwards that she had vowed that if I didn't call by that particular date she would have called another organ teacher. I have never regretted that call.

After we were married we moved to Salt Lake City and bought a house close to the University. I worked my way through school teaching part time in the music department, playing in jazz bands, doing jobs as a professional accompanist and playing for churches of various denominations. Every Friday evening I played the organ at Temple B'nai Israel.

On Sundays I attended priesthood and Sunday School at the 33rd Ward and then dashed over to the First Unitarian Society to play for their service. Then I played for sacrament service at the 33rd Ward. I was also

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Sunday Schools should Teach the Gospel of Jesus Christ

BY LYNN S. RICHARDS
ASST. GEN. SUPERINTENDENT
DESERET SUNDAY SCHOOL UNION

THIS is the first of a series of articles about the Sunday School. They will deal with the organisation and conducting of ordinary Sunday Schools in homes and branches.

The Sunday School idea originated in Gloucester, England, where Robert Raikes in about 1780 tried to reach out to catch the interest of boys and girls.

The first Latter-day Saint Sunday School was probably not in the Rocky Mountains of America, but was held in the British Mission as early as 1844.

Richard Ballantyne, who came from Earlston, Scotland, is said to have taught the first Sunday School in the Rocky Mountains. He was baptised a Latter-day Saint in the Firth of Forth near the town of Leith in December, 1842. He went to America and in 1849 organised the first Sunday School in the Salt Lake Valley.

In rapid succession the Sunday School has added numerous programmes and various classes to make it a great gospel teaching organisation. In 1866 the "Juvenile Instructor" was first published. The First Presidency in 1877 added the Sacrament to the worship service of the Sunday School. The first division of the Sunday School into classes was in 1904 and since that time there have been created twenty-eight courses. Today over two million Latter-day Saints are enrolled in about five thousand Sunday Schools with over a hundred thousand teachers.

There have been seven general superintendents of the Sunday School, since the appointment of the first General Superintendent George Q. Cannon in November, 1867. The present General Superintendent is George R. Hill, appointed September, 19, 1949.

The general objective of the Sunday School is to teach the Gospel of Jesus Christ to every member of the Church. It is not a place to discuss or teach politics, financial schemes or any other irrelevant material. Teachers should also avoid extensive discussion of the "mysteries" or those theological matters which have no support in the standard works of the Church.

A group does not need to be large to hold a Sunday School. Where a few people are gathered together with one holding the Melchizedek Priesthood a simple order of exercises may be followed.

The usual time allotted for a Sunday School is one hour thirty minutes. The first 45 minutes is devoted to the worship service. The time allotted for song practice is flexible. This gives an opportunity for taking up any excess time that may remain after the other order of exercises have been completed. The time to be taken up by song practice can be determined by experience.

The class period is allotted forty-five minutes. It is usually advisable to divide classes to enable age groups to meet together. If only two classes can be held it is advisable to have the first class include those under twelve and the older group to include twelve years of age and older. At the end of the class period Sunday School may be dismissed with prayer in the classes, or, if it is preferred, a closing exercise may be held. This consists of a song and a prayer.

The time used for the closing exercise should be deducted from the worship service. For instance, if it takes ten minutes for the closing exercise, the worship service should be 35 minutes and the closing exercise 10 minutes making 45 minutes in all; leaving the classes 45 minutes.

A simple condensed outline for conducting a small Sunday School is as follows:

Song.
Prayer.
Song Practice.
Two and one-half minute talks.
Sacrament Gem.
Sacrament.
Classes.
Song.
Prayer.

The Superintendent and two counsellors are appointed under the direction of the mission president. Women may serve in the superintendency if men are not available. A member or non-member can offer the prayer. The Sunday School chorister and organist need not be members of the Church. The person leading the Sacrament Gem need not be a member. The two and one-half minute talks may be given by non-members; however, it is effective to have members give these talks and bear their testimony to the truthfulness of their message.

Teachers must be members of the Church. They should have a testimony of the Gospel. They should be generally exemplary and live the principles of the Gospel to give conviction to the principles that they teach.

The courses of study which are offered during any year are listed in the November "Instructor." They also appear on a quarterly basis in the February, May, August and November "Instructor." In organising a new Sunday School a course of study should be chosen among the current courses which would generally suit the age group involved. Where there is a wide difference in ages the teacher will want to keep this fact in mind and to make the lesson interesting and apply to all those attending the class.

David Lawrence McKay.

TAKING THE SACRAMENT

PARTAKING of the sacrament is a sacred and solemn privilege. It is an opportunity for one to seriously review in his mind the mission of the Saviour and to rededicate his life to a more thorough living of the Gospel. Every effort should be made to see that the utmost quiet and reverence be maintained while the sacrament is being passed to the membership of the Church.

The fact that this ordinance is performed each Sunday morning should in no way make it seem common or ordinary. We pray frequently to our Heavenly Father for guidance and to express our gratitude for our many blessings but this in no way makes our prayers ineffectual. Rather, it is a source of spiritual strength. To maintain physical vigour one must eat regularly and properly; to maintain spiritual vigour one must constantly partake of spiritual "food."

The simplicity of the sacrament service stands out in marked contrast to a similar ordinance in Churches of the world. Simplicity seems to be a mark of greatness and even Godliness.

Helps for Auxiliary Leaders

EFFECTIVE TEACHING

BY DAVID LAWRENCE McKAY
ASST. GEN. SUPERINTENDENT
DESERET SUNDAY SCHOOL UNION

IN order for a teacher in the Church to establish a friendship with a student he must have concern for him other than while in the period of the classroom.

It is expected, of course, that a teacher will appear on Sunday morning and present a lesson. But it is when he goes beyond the expected in registering concern for others that his efforts are most appreciated.

One remembers the teacher who calls at one's home when one is ill, who extends best wishes on a birthday anniversary, who congratulates one on a fine achievement, or who gives understanding and encouragement in time of sorrow.

This is going the extra mile. These are occasions when some of the greatest teaching is done, and when it will be remembered the longest.

One never forgets the teacher who loves as a human being, and who, though saddened when we make mistakes, never loses faith in us. One listens and learns from him.

Such learning is "depth" learning. It stays with us. And when our teacher is no longer there we realise that the greatest way we have of showing our appreciation is to teach the same principles with the same kind of love he or she has shown for us.

Are you 'Just' or 'Just Not'

BY MARVIN J. ASHTON
1st ASST. YMMIA
GEN. SUPERINTENDENT

TOO often, all of us allow ourselves to conclude, "I'm just not cut out to be a teacher." "I'm just not the type to enjoy study." "I'm made to be a follower, not a leader." "I just don't have the patience to work with youth." "I'm just not the type for Mutual work." "I just don't have the energy to accept the MIA challenge week after week." "I'm just not the type who needs to go to leadership meetings."

After all these "just nots" are we really being just with ourselves? How much better to adopt this attitude, "With my Heavenly Father's help I *will* grow and progress in the kingdom of God!"

It has been rightfully stated that if we are not better tomorrow than we are today, we are not very useful; we are untrue to ourselves and unfair to our associates and to society. With a positive attitude, with humility and prayer, we *can* become the type of individual we want to be. We can grow, climb, and carry our responsibilities with us. There is in every man a divinity that strives to push him onward and upward.

The Prophet Joseph Smith set the standards for us in regard to service and self-improvement when he said: "If my life is of no value to my friends, it is of no value to me." It is our duty and challenge to make ourselves of great value to our friends, and to the youth of the Church.

Could you be more valuable?

Think it over. Are you just or "just not"?

THE WONDERFUL WORLD OF MIA

BY FLORENCE B. PINNOCK
OF THE YWMIA GEN. BOARD

ARE you a part of this unusual world of MIA? It is a place in which you can find peace and also excitement. The peace derived from being a part of our Heavenly Father's plan, a peace found in living clean lives, a peace that comes with good companionship—this all can be found in MIA. MIA is also exciting. This excitement comes from gaining knowledge, from participating in wholesome activities, and from inspirational leadership. MIA is for you and you and you.

MIA is a missionary. Thousands of converts can say, "I became interested in the Church through the activities and the warmth of friendship I found in MIA." Are the missionaries bringing their investigators to your MIA? Are you welcoming them with open arms? The Scouting or Vanguard programme can hold great interest to a young boy, Beehive can become fascinating to a young girl. The youth in their middle teens and early twenties are attracted by the Laurel and the M Men and Gleaner programmes.

MIA is for everyone 12 to 100 years of age. Young marrieds find social companionship with other young couples with the same ideals and standards. The older members are challenged by the precept that learning should never stop or even slow down, sports are a favourite of fellows and girls.

Dancing, music, drama and speech—each has its special appeal. This all adds up to the great missionary tool—MIA. Make your theme this year: "MIA, a powerful missionary," and many hundreds of converts will be able to say, "Thank you, MIA."

MIA means MUTUAL IMPROVEMENT ASSOCIATION. MIA was first established by a prophet of the Lord—Brigham Young, who said: "We want you to organise yourselves into associations for Mutual Improvement. Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."

MIA means an organisation for the young men (YMMIA) and an organisation for the young women (YWMIA) working co-operatively together for mutual improvement.

MIA means a "help" organisation—an auxiliary to the priesthood of the Church. Its mission is to develop talents, to provide social and recreational activities, and to develop faithful Latter-day Saints.

MIA will help your Stake and Mission:

ATTRACT
FRIENDS AND INVESTIGATORS to the warmth and to the beauty of Gospel living.

INTRODUCE
FRIENDS AND INVESTIGATORS to the full, rounded-out programme of Gospel activity.

FELLOWSHIP
NEW AND OLD MEMBERS into activity and make them "feel as one."

REVITALISE
INACTIVE MEMBERS through useful and inviting activities designed to make them "feel at home" with members.

ESTABLISH
in ALL, genuine enjoyment of one another and true brotherly love through cultural and social pursuits.

PROVIDE
for ALL, desirable opportunities for living the Gospel together with one another.

CULTIVATE
talents in ALL, and social graces through participation in song, dance, music, speech-drama, recreation, athletics, sports and camping.

MIA can be held in a home, in a neighbourhood, in a branch, or in a ward. The size of the group really makes no difference in the spirit, in the development of talent, or in knowledge acquired.

It is possible to organise a home MIA with just one small family. Many isolated families live too far from the branch or ward meeting place to attend regular MIA meetings. All such families need the encouragement and blessings which come from a home MIA organisation. Several home MIA's may be organised and function separately within a branch. A member of the branch or ward presidency, YMMIA superintendency, and YWMIA presidency should make a survey of all families in remote areas. They will determine which family member should be called as the home MIA officer, as well as the age-group needs of each family.

The member of the branch or ward presidency then calls a worthy Church member, either a father or a mother, or older boy or girl, as the MIA officer in their home MIA. The MIA officers and branch or ward presidency advisor assist in selecting the age-group manual or manuals best suited to the age range of the family members. They also procure report forms and other needed materials for the home MIA officers.

MIA in a mission functions as follows. A mission MIA board is set up by the mission president usually consisting of the following officers: under the YMMIA is a superintendent, first assistant, second assistant, and secretary; under the YWMIA is a president, first counsellor, second counsellor, and secretary. These officers work together as a unit supervising the mission MIA programme.

Additional mission MIA officers, both men and women, may be called by the mission president as the need

for them arises. In each district, or stake, the MIA officers are called to supervise, instruct, and encourage the branch and ward MIA organisations.

The branch or ward is the unit where the actual MIA organisation and programme are made effective in the lives of people. In order to do this, branch and ward MIA officers, age-group teachers, and activity directors of competence and stability are needed to work with the youth and other members.

Branch MIA officers are called and set apart by the branch presidency. Ward MIA officers are called and set apart by the bishopric. These officers are the same as in the mission MIA presidency. If the branch is large enough, age-group leaders and activity directors are chosen but, if this is not possible, the branch executive officers divide the responsibility between themselves.

You can play MIA the accordion way. We mean by that to adjust the programme to meet the needs of your young people—to the size of your group and to the available leadership. Every part of the programme should be analysed, then pray sincerely, talk with the young people, then carefully adapt the programme to suit your part of the Church.

Never, under any circumstances, change the basic policies or lower Latter-day Saint standards. Those in authority have given us certain directives, and these are not to be changed no matter if yours is a large MIA or a small home MIA.

We are grateful for the opportunity to visit with you each month. As the time passes we expect to acquaint you with every part of the MIA programme. We will discuss the available tools, give helps on leadership, on effective teaching, we will preview the different manuals, give guides on activity participation, discuss Latter-day Saints standards and policies as they apply to MIA, give ideas and suggestions on holding youth conferences, and on a dozen other vital subjects pertaining to "The Wonderful World of MIA."

AARONIC PRIESTHOOD

Let us Fellowship

AS is the case with the missionary work, so Aaronic Priesthood activity must include a fellowship programme.

Without fellowshipping new Saints, the missionary programme would fail. For the same reasons, Aaronic Priesthood work also will fail unless we fully fellowship the members of the quorum, new and old.

This programme should be carried forward on both a ward or branch and a district or stake basis.

What is the programme?

First and foremost it means establishing a genuine feeling of brotherhood among the members of the quorum. No boys should be left out of the quorum activities. All should be invited and urged to participate. Each one must have the feeling of "belonging." Each must know that he is wanted in the group.

This means full acceptance of new boys as they come into the Church and into the quorum. It means also that new convert boys, even before they are ordained, should be fellowshipped by the quorum members of their own age, and urged to attend quorum meetings—also before being ordained. The quicker a boy is made a part of the group, the more secure will be his faith and devotion and his allegiance to the Church.

Quorum advisors must be on the alert to develop this kind of good fellowship, quorum presidents likewise must assume their responsibilities in this regard.

Quorum advisors and quorum presidents should work together in developing programmes in which the boys of the quorum may be brought together on a social and recreational basis, as well as in strictly religious pursuits.

"Fun" programmes should be worked out. Ball teams should be organised. Games should be scheduled. These may be within the quorum itself, if the quorum is large enough, or between teams made up of quorum members in adjacent wards or branches. But the quorum presidents and advisors must PLAN for such things. Otherwise there will be no activity.

In bringing this about each quorum member should be visited personally and invited to take part. Public announcements are not good enough. Personal contact is the answer.

Trips to important places may be planned on a quorum basis. A tour through a factory, a visit to a museum, a day at a park, all may be arranged.

Programmes of this kind should be arranged several weeks in advance, so that if bus fare or other expense is involved, the boys will have time to earn the money they will require.

Not all should be play, however. Work projects are also important. What is more fun, actually speaking, than to have a quorum of deacons go to the home of some widow and clean up her garden and cut for her a good supply of wood for kindling her fire? Helping others is fun!

Singing is another good activity. Boys can learn to sing if they try. And when they organise a quorum chorus, and sing some of the good songs of the Church or some of the national airs of our country, or just good recreational songs, they enjoy it. Why not try?

Quorum advisors and quorum presidents and their counsellors should sit down together and make a list of things boys like to do, and select from such a list the fellowshipping activities they would like to undertake. Then they should organise those activities, including every boy in the quorum, and every new boy who should become a member of the quorum, and WORK AND PLAY TOGETHER. This is fellowship.

Children can Help Prepare the Family's Records

WE recently discussed a quorum project for living the Gospel in the home.

This month we desire to extend this theme into another phase of the same subject:

Using the Priesthood to direct families in writing their life stories and preparing genealogical records.

This can be made a part of the weekly home evening which is recommended for all families.

As part of the home evening programme, let us urge that one week each child be invited to write his or her own life story, to be read in the family hour gathering in that week.

Each child should be encouraged to write all the details called to mind, with the help of father and mother. The date and time of birth should be included, as well as the place. If there were any unusual circumstances in connection with the event they might be recorded.

Mention should be made of the blessing and naming of the child, by whom and where. A story of the child beginning its school life might be mentioned, with the name of the school, the first teacher, studies loved or not loved.

The baptism of the child is a most important event, and should be mentioned with place and date, and the names of the persons who officiated in both baptism and confirmation.

On the second week, father and mother may read the stories of their lives. This will be most interesting to their own children, who would enjoy knowing about their parents' childhood experiences (some children even forget their parents ever were children), how they came into the Church; how they met each other, the time and place of their marriage, and any other interesting data relating to it.

On the third week the parents might well write stories of the lives of their own parents, the grand-parents to their children, and illustrate them with pictures. This would be of extreme interest to the children, whether the grand-parents are living or dead.

If the grand-parents are living, and reside nearby, it would be most interesting to invite them to write their own life stories, and come to the family evening and read them themselves. Children like to know about themselves. To learn about their parents and grand-parents is also to learn about themselves, for they are very much a part of their parents and grand-parents.

For the next week an effort should be made to learn about the life history of great grand-parents and bring that information to the family evening.

One of the interesting things about the stories of the grand-parents is to prepare a family group sheet for each set of grand-parents, so that children may see how their own parents fit into the family of the grand-parents, and also to see where each of their aunts and uncles fit in. It gives to children a view of their family quite different from anything they have previously known.

Together with that, it would be well to have the children help their parents write their own family group sheet, with father and mother at the top, and the children each listed in turn in the proper place on the sheet.

The next step in this family project is to prepare a pedigree chart, which also will become an interesting undertaking for the children.

In this way the family learns about itself, learns to appreciate itself, and develops a new kind of family understanding and loyalty.

Preparing these records may be followed by an even more interesting part of the project: being baptised for a dead ancestor.

If grandfather is dead, wouldn't it be a thrilling thing for the son in the family to go to the Temple and be baptized for that grandfather? What could fill a child's heart with a greater understanding of what the Gospel can do for a family than this?

This programme should be worked out by the Quorum Presidency, and assigned to the Church Service Committee. If the members are so widely scattered that the Church Service Committee cannot work out the details for submission to the Presidency for final action, then the Presidency should work out the details, and assign to each Group Leader the responsibility of setting them into operation. The Group Leader then will call in members of the Church Service Committee in his group to assist him.

In a widely-scattered Quorum where there might be only one quorum in an entire stake or mission, quorum-wide committees should be appointed, so that there will be one or more members of each committee in each local group. Then as the Quorum Presidency works out quorum projects, they may be assigned to the appropriate committee members in the local groups, for completion under the direction of the local Group Leaders.

Lost in the Genealogical Forest — 5

USING THE PARISH ARCHIVES

BY JAMES R. CUNNINGHAM

LAST month we planned the personal visit to the Parish where we had located our ancestors.

The "Spirit of Elijah" was sent to influence the hearts of men, to incline them to "*turn toward their fathers*". As the "Spirit of Elijah" is no "respector of persons" many people who are not members of the Church have transcribed Genealogical Records.

Therefore we have a vast number of copies of records including, Parish Registers, Wills, Pedigrees, specialised Indexes of Marriage, Monumental Inscriptions etc., available in either Libraries or private possession.

I have talked with many of the men who have compiled or copied Genealogical Records and usually they say that they were "impelled by a driving desire to copy the ancient records." We, therefore, should take advantage of the labours of these dedicated men, allowing, however, for human error.

Sometimes individuals simply copied the records nearest to their home, in other cases County Societies were formed which carried out their work in an organised manner. Here are some examples, giving a brief description.

The County Archives and Libraries in this country are financed by taxes from the County or City. They are there to gather records of importance to the County, including records of Genealogical value. The Archivist is usually glad to reply to letters, which briefly request information on the records he may have available. However, it is not part of his duty to carry out genealogical searches.

We encourage you to write to the County Archivist, but remember—

1. Be brief.
2. Ask for specific information.
3. Enclose stamped addressed envelope for reply.

If you find the records you require in the Archive, ask the Archivist if he can recommend anyone to undertake a search in these records and that you will be *willing to pay for this arrangement.*

SCOTLAND

ARCHIVE	RECORDS
General Registry of Births, Marriages, and Deaths, Edinburgh.	Parish Registers, Census, etc.
Scottish Record Office, Edinburgh.	Parish Registers, Sassines, Deeds, etc.
Lord Lyon King of Arms Office, Edinburgh.	Pedigrees, etc.
National Library of Scotland, Edinburgh.	Genealogical Records.

IRELAND

ARCHIVE	RECORDS
BELFAST	
Public Record Office, Belfast.	Parish Registers etc.
Presbyterian Historical Record Society, Belfast.	Parish Registers etc.
DUBLIN	
National Library of Ireland.	Parish Registers etc.
Society of Friends, Eustace Street.	Parish Registers etc.
Genealogical Office, The Castle.	Parish Registers etc.
Public Records Office, Four Courts.	Parish Registers, Census, Wills etc.
Registry of Deeds, Henrietta Street.	Deeds from 1708 to present time Indexed.

WALES

ARCHIVE	RECORDS
National Library of Wales, Aberystwyth.	Parish Registers, Bishops Transcripts, Marriage Bonds, Wills, etc.
County Archives in:	
Caernarvonshire, Caernarvon.	Parish Registers etc.
Merionethshire, Dolgelly.	Parish Registers etc.
Carmarthenshire, Carmarthen.	Parish Registers etc.
Glamorganshire, Cardiff.	Parish Registers etc.
Monmouthsire, Monmouth.	Parish Registers etc.

ENGLAND

COUNTY ARCHIVE	RECORDS
BEDFORDSHIRE County Record Office.	Parish Registers etc.
BERKSHIRE Record Office, Reading.	Parish Registers etc.
BUCKINGHAMSHIRE Record Office Aylesbury.	Parish Registers etc.
CAMBRIDGESHIRE Record Office.	Parish Registers etc.
University Library.	Bishops Transcripts.
University Archives, The Old Schools.	Wills.
CHESHIRE County Record Office, Chester.	Bishops Transcripts and Marriage Licences.
CUMBERLAND Carlisle.	Parish Registers of county.
DERBYSHIRE County Record Office, Matlock.	General Records.

(More will be published next month)

CONFERENCE FOR EUROPEAN SERVICEMEN

SERVICEMEN and their families from England, France, Turkey, Greece, Ethiopia, Tripoli and Crete, gathered at Lakenheath R.A.F. Base, Suffolk, for the West European Mission Servicemen's Conference. The Conference, held on July 22, 23, and 24, enabled LDS servicemen from many different areas to make new acquaintances and learn from the counsel of Elder Mark E. Petersen, President Marion D. Hanks, and other Mission Presidents of the West European Missions.

Lt.-Col. Samuel Skousen, the new West European Servicemen's Co-ordinator.

Above: Servicemen's representatives at the Conference. Left to right: Gary Williams, Greece; Samuel Gadzia, England; James Palmer; John Montrose, France; Vernon Hardisty, France; Bruce Mayfield, France; Galen Woolley, France. Below: Mission Presidents at the conference. Left to right: A. Ray Curtis, S.W. British; Henry D. Moyle, Jr., French-East; Stephen R. Covey, Irish; Selvoy J. Boyer, London Temple; Mark E. Petersen, West European; Marion D. Hanks, British; Joy F. Dunyon, Central British

"LET'S Go Back to England"—that was the theme of the second annual Reunion of the Utah section of the International Singing Mothers' Chorus. The delicious dinner, served by the Relief Society of the Ward where the party was held, was well seasoned with "Do you remember," and sprinkled with such names as Pauline, Jean, Alice, Kathleen and the rest.

On the tables small British dolls in National dress stood guard over paper coaches, and the place cards were tiny suitcases complete with labels and carrying seasickness tablets.

As nostalgic photos and newspaper clippings were projected on to a screen, Irene Loyd retold the story of the tour, and appropriate songs were sung. Florence Rogers sang "How Lovely are Thy Dwellings."

Lois Morrell, as chairman, invited Sister Belle Spafford, President of the Relief Society, to introduce the honoured guests, President Henry D. Moyle and his lovely wife, who both spoke briefly.

President T. Bowring Woodbury and Sister Woodbury were present and, of course, the beloved leader, Sister Florence J. Madsen, and her right - hand, Honorary "Singing Mother," Brother Franklin Madsen.

President Woodbury presented Sister Madsen with a beautiful scrap-book "guaranteed" to evoke memories of every event connected with the British tour.

The programme was concluded with the singing of five of the songs that were sung in Britain.

A total of 87 singers, husbands and guests were present, and the same sweet spirit so strongly manifest in Britain was present in rich abundance, as always when Singing Mothers meet. Though two and a half years and many songs have past and letters may have become infrequent, the ties of love and friendship are not broken, and the Sisters of Britain are remembered with deep affection.

"Let Not Your Song End," Sisters, but let it continue to fill the world with its harmony and continue to bring souls to God through song.

PIONEER CELEBRATION

MORE than two hundred Scottish missionaries congregated together recently to celebrate the crossing of the plains, in talks, skits and song—not within the shadows of the everlasting hills, but within the shadows of the Highlands.

The conference was highlighted by a series of skits depicting various events occurring as the pioneers crossed the plains. Participating in these skits were all the missionaries, the building supervisors, their wives and families, and President and Sister Haight, of the Scottish Mission.

President Haight depicted Brigham Young, complete with beard and all, while most of the rest of the cast was in pioneer costume, which was improvised by them. Many local Scottish people attended and thoroughly enjoyed their first Pioneer Celebration. The day ended with a testimony meeting.

MISSIONARY FOOTBALL ELEVEN

THE Glynhill United Football Club, composed of missionaries of the Scottish Mission, is playing weekly on their diversion day against local football clubs.

The team has won many games, and in their last two games narrowly lost to the Kilwinning Police Department. This is an exceptionally fine record, as these missonaries had never played English football before coming on their missions, and the members of the teams they are competing against have

Members of the Dumfries Branch at their ground-breaking ceremony.

President and Sister McKinnel assisting President David B. Haight break ground at Dumfries.

grown up playing this sport—as Americans grow up playing baseball.

Through their efforts, many friends are being made for the Church, and many contacts have been gained. The team spirit and sportsmanship displayed by the missionaries always impresses the members of the team they are playing and also the spectators.

In their recent games with Kilwinning, hundreds of people enjoyed the contest, which was publicised throughout the city. It is hoped that activities such as this will help to break down the prejudice which people have towards the Church, and it seems to be accomplishing that end.

Labour missionaries working on the new Liverpool Ward Chapel.

DUMFRIES GROUND-BREAKING

TWO outstanding events transpired recently in Dumfries, Scotland. The first, and least important, was the World Championship Pipe Contest. The second, and most important, was the ground-breaking for the first chapel in this area of Scotland.

Ground was broken by President David B. Haight, President of the Scottish Mission, together with President Robert McKinnel, the Building Area Supervisor.

Also present were Brother and Sister Paul Oliver, the Building Supervisor and his wife; Sister Ruby Haight, wife of the Mission President, and the members of the South Scottish District Presidency and their wives. The entire Dumfries Branch participated in the event. Representing the City of Dumfries was the Chief Inspector of the Police Force.

The site of the building overlooks the beautiful River Nith and surrounding area, which has been made famous in many poems by Robert Burns.

Dumfries itself is a city of great historical importance, and had much to do with the history of Scotland and its leaders and poets, such as Robert the Bruce and Robert Burns, who died there.

The Dumfries Chapel will be the focal point of Church activities in this area for the many surrounding

Three nigger minstrels from the Portsmouth MIA "Road Sbow," which was supported by members from the Leigh Park and Gosport-Fareham Branches.

Members of the Peterlee Branch on their Primary and Sunday School outing to Saltwell Park.

branches, and will help in the growth of the Church. The area, undoubtedly, will become a Stake in the not too distant future.

CONFERENCE FOR COUPLES

A SOUTH-WEST British Mission Married Couple's Conference was held at the Temple recently. The opening meeting, on Monday afternoon, conducted by President Stephen H. Winter, 1st Counsellor in the Mission Presidency, consisted of instructive talks given by President Selvoy J. Boyer, Temple President, and several Branch Presidents, covering the subjects of: "Our Mission Call and its Purpose," "Training People for the Temple," "The Golden Questions," "Training Branch Leaders," "Priesthood Advancement," and "Branch Music."

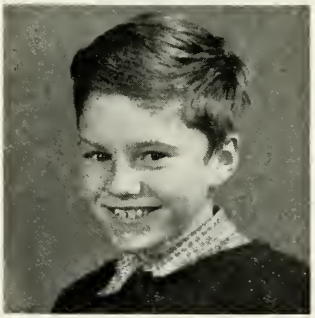
Sister Melba Lindsay Burton played a violin solo, accompanied by Sister Marie Spencer. Two wonderful talks by President and Sister Curtis concluded the meeting.

In the evening a very enjoyable programme of entertainment was presented by all the members of the group, with plenty of comedy, music and wit, concluded with a parody duet, "Side by Side" by President and Sister A. Ray Curtis.

On Tuesday the group attended two sessions in the Temple followed by a wonderful testimony meeting.

Married Couples at their conference at the London Temple.

Stuart Fraser . . .



. . . and Adrian Farlow, both of the Peterlee Branch.

YOUNG SCOTS ENTERTAIN 1,000

A JAM-PACKED audience of over one thousand people enjoyed a night of musical entertainment put on by the youth of the Church at the McLellan Art Galleries on Sauchiehall Street, Glasgow. The performance consisted of a variety of numbers, which included a seventy-voice youth choir, vocal solos, duets and quintets, community singing, Highland dancing, bagpipes, trumpet solos, and excerpts from a film featuring the world-famous Tabernacle Choir.

The programme lasted for over two hours and the standing-room-only crowd enjoyed and appreciated the good, clean entertainment put on by the youth of the Church.

This was the second of a series of programmes to show the fruits of the Church to contacts, parents and friends. The first was held last May and was considered a huge success. This occasion produced even a greater response from those that were present. It is hoped that events such as this will help to not only break down prejudice but also give the youth an opportunity to display and develop their talents.

STARTING YOUNG

TWO young, enterprising Latter-day Saints, Adrian Farlow and Stuart Fraser, both aged 10, decided recently to raise money for the Building Missionary Fund of the Peterlee Branch, Sunderland Stake. They set up a roadside stall and sold soft drinks, toffee apples, toffee cakes and iced buns. They were soon joined by their cousins, Robert Fraser, Michael Munro and Jillian Shields. The scheme raised £4 12s., but it didn't stop there. President Noble's children, Janice and Denise, took up the idea and, with the help of their friends, raised a further £3.

BIBLE STORIES

(continued from page 282)

Abraham reached forth, picked up the knife he had brought, and prepared to slay the frightened child.

The Lord had seen enough. Abraham had met the test. He must go no farther. An angel called out. At the very moment Abraham was raising his hand to slay the child the heavenly messenger said, "Abraham, Abraham, lay not thine hand upon the lad, neither do anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

What joy filled Abraham's soul. He had met the great test, and God had given him back his son unharmed. Again the angel spoke, and renewed the pledge of a great posterity for Abraham, and added, "And in thy seed the nations of the earth be blessed, because thou hast obeyed my voice."

Looking up, Abraham saw a ram in the thicket. Releasing his joyful son, he caught the ram and offered it as the sacrifice. The Lord blessed Abraham abundantly for his devotion. He became known as the Father of the Faithful. All the tribes of Israel became his descendants, and Jesus Christ, the Son of God, was born in his lineage.

* * *

RELIGION AND ANSWERS

Religion does not teach us everything at once. It does not clear up all our difficulties. Some religious teachers have seemed to think that it is a reproach to religion not to be able to give a categorical answer to every question. They make assertions where the wise and reverent person often will be silent or recognise his lack of insight. There are many things which still are wrapped in wonder, and many ways in which we see God not fully but only in glimpses, like sunshine through clouds.

M. Lynn Bennion

PRIMARY'S 'STEPPING STONES'

(continued from page 279)

the children was caused by Primary. The oldest boy didn't grow up being taught the Gospel in Primary as the two younger ones did. Primary was not started in our area until after he was twelve."

Primary could have helped this boy, for the two older groups in Primary, the Lihomas and Trailbuilders, help the children to use in their daily lives the religious education obtained in Primary. Here, meeting separately, boys and girls from nine to twelve learn the Articles of Faith and what they mean. Each week, they not only learn a Gospel principle, but they receive a concrete assignment to help them live this important teaching during the week. The girls are taught to be little home-makers and the boys are prepared to receive the priesthood of God.

One of these Lihoma girls once said, "Someone must teach us how to live the Gospel every day in our own homes. Often we act our worst in our homes with those we love the most. Someone must teach us that being cheerful at home, giving joy to the members of our family and giving them glad service is living the Gospel as Jesus wants us to." If girls of this age benefit from Primary and put its teachings into effect, their homes, all through their lives, will be a heaven on earth.

In a talk given in a Primary conference, a Trail Builder boy remarked, "Someone must help us to live the Gospel so we will be ready to receive the priesthood when we are twelve years old. If no one helps us, we may never hold the priesthood, or we may not appreciate what a privilege it is to hold it. We might not live for the blessings that the priesthood can bring to us all through our lives."

Our Father in heaven knows how important it is to meet the spiritual needs of children. He has given Primary the solemn charge to teach each child the Gospel. Primary in the missions should prepare children for a life of true happiness here, and should help them to find the way back to live again with our Heavenly Father.

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ABOUT MUSIC

(continued from page 283)

assistant organist at the First Church of Christ, Scientist.

These were days of hard work, study and great happiness. Each summer I taught organists and choristers classes for the General Music Committee throughout Utah and Idaho.

We now had two boys and two academic degrees. We decided to continue my schooling to gain a doctorate, which I obtained in 1955, with a new daughter as a bonus.

Several weeks previously Elder Richard L. Evans had called and asked me to be a guest organist at the Tabernacle while the choir made its European tour. My lifelong dream was about to be fulfilled. I was going to play 36 recitals on the finest organ in the world.

I couldn't practice until 10 p.m. each evening, so I was often working until 2 or 3 a.m., but it made little difference to me for I was in organist's paradise. The Tabernacle organ was a pure delight to play. It was a completely satisfying experience. The following year our second daughter was born.

In the autumn of 1957 we moved to Provo, Utah, where I joined the music faculty of Brigham Young University. My years at the "Y" were especially happy years. We were blessed with another son. My father and I built us a lovely home above the university campus.

We soon discovered the advantage of teaching at the "Y." The spirit of the Gospel permeates every facet of the entire academic environment to produce a feeling that is unique among American universities. We supposed that we were settled for life.

In the spring of 1962 I was privileged to be called to the General Board of the Sunday School. In May of that year we took a long overdue vacation through the Pacific north-west section of the United States, concluding at the Seattle World's Fair in June.

I was participating in the prémiere of a ballet score I had composed for the fair when we received a telegram from President McKay requesting my immediate return to Salt Lake. We walked into President McKay's office at the exact hour I was supposed to begin teaching summer school at the "Y."

Exactly one week later to the hour our family was taking off from the Salt Lake City airport aboard a jet bound for London, where I assumed duties as organist at Hyde Park Chapel. This has proved to be our most exciting adventure thus far.

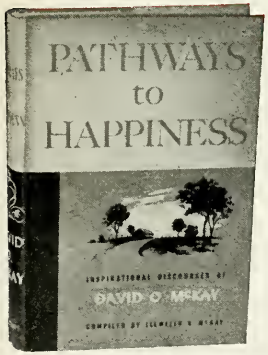
Our entire family is unanimous in saying that our stay in England has surpassed our most optimistic expectations. Serving the Lord in this way is providing our greatest challenge and blessing.

* * *

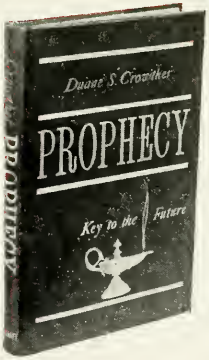
The superior man is the providence of the inferior. He is eyes for the blind, strength for the weak, and a shield for the defenceless. He stands erect by bending over the fallen. He rises by lifting others.

Robert G. Ingersoll

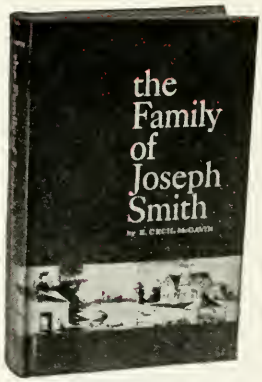
THREE OUTSTANDING BOOKS FROM . . . . . BOOKCRAFT



by President David O. McKay. In this outstanding compilation, a series of valuable guideposts point the way to true happiness and a full, rich life—each chapter containing practical, down-to-earth helps . . . written with wisdom and beauty that inspire the soul. President McKay touches on such influences as education, courtship and marriage, free agency, death, home life and personal aspirations. This volume will prove a significant and enriching addition to your library. **28s. 6d.**



by Duane S. Crowther. Here is a volume written to fill a need in the Church for a definitive book on the all important subject of "prophecy". Many of the events that are to take place in the "last days" are not clearly understood. But this book delves into the scriptures, and the writings of General Authorities, to find out exactly what, when, why, and where these things will occur. **28s. 6d.**



by E. Cecil McGavin. Until now very little has been written about the family of the Prophet. But the author, after many years of research, is now able to give this fascinating account culled from the facts. It makes for absorbing, stimulating reading—and not all of it is sweet: here is inspiration on the one hand and a solemn warning on the other. Here is a book you will want to read! **23s. 6d.**

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I FEEL YOUR WELCOME

(continued from page 266)

Welshman and an uncle speak about Thomas O'Dare. I thought O'Dare was the name of a farm, and for eighty years have said so. But yesterday a Welshman greeted me, and I said, " What does Thomas O'Dare mean? " " Tops of the mountains, top of the mountains," he answered. Anyhow, it was Thomas O'Dare who fell in love with Margaret Powell.

First, I should like to tell you about Dan Jones who was in Carthage Jail with the Prophet the night of June 26, 1844. The mob was seeking the life of the Prophet, and they were also after Dan Jones, because he was on guard and was determined to protect the Prophet against a mob from Missouri who boasted " If we can't get Ole Joe by law, we'll get him otherwise." So the next day Dan Jones left Carthage Jail on the threat of his life and went to Governor Ford and appealed to him to consider the urgency of placing more reliable men to guard the Prophet, because his life was in danger.

However, Dan Jones' warnings went unheeded and Governor Ford said, " You are unduly concerned." But that night, on June 26, 1844, Dan Jones was with the Prophet Joseph Smith, his brother Hyrum, John Taylor, Willard Richards in Carthage Jail. Sometime during the night the Prophet whispered to Dan Jones, "Are you afraid to die ? " Dan answered, " Has that time come, think you ? Engaged in such a cause I do not think that death would have any terrors." Joseph replied, " You will yet see Wales and fill the mission appointed you before you die." The morning of June 27, 1844, on the threat of his life, Dan Jones left Carthage Jail and appealed to Governor Ford, as I have told you.

Following the martyrdom, in compliance with the missionary call given him by Brigham Young, Dan Jones arrived in Liverpool on January 4, 1845. On the same ship with him was Elder Wilford Woodruff, Apostle. Brother Woodruff was appointed by Brigham Young as President of the European Mission on August 28, 1844. President Woodruff assigned Dan Jones to labour in Wales, his native country. He proceeded at once to Merthyr Tydfil where he organised himself and family into the Welsh Conference, and commenced preaching the Gospel with such success that in the course of two years—time of his mission—he became the means of baptising into the Church about two thousand souls. He also circulated thousands of pamphlets in the Welsh language. Persecution raged against him, but the more his opponents persecuted him, the more success he had.

I shall not talk further about that, but there is one incident I should like to relate. After Dan Jones had been in Wales a short time, there was a conference held in England, and the following statement is taken from a lengthy epistle written by Elder Wilford Woodruff himself, which was published in the February 1845 issue of the *Millennial Star*.

" Elder Jones has gone to Wales both to preach and print in the Welsh language." In April of that same year there appears in the *Millennial Star*, Volume 5, an article which reads : " Elder Dan Jones, from Wales, arose under an attack of the fever and ague, and remarked that he believed it was the intention of the evil one to prevent his speaking that evening, but he was determined to bear his testimony in spite of every opposing power.

He said that he came not in the character of a delegate : he represented no conference (for he had baptized only one). But he would speak of a nation renowned in history, one of the most ancient nations of the earth, who had never been subdued, and to whom he hoped to be instrumental in bearing the tidings of the work of God in the last days. He enlarged on the characteristics of his people in a manner, and with an eloquence, that told how ardently he loved his native land, his home land.

" He remarked that for many years, as a mariner, he had been in search of the principles of truth—he had sought it in almost every clime—among the red men of the woods, or the civilised denizens of the city, but he had found it not until he had come in contact with the followers of the Prophet of the Lord, the notorious Joseph Smith; but of that despised individual he would bear his testimony to the character of the servant of the Lord. He had been with him in the domestic circle, he had been with him in peril and in prison, and only left him about an hour before the murderous deed of his assassination was perpetrated: and he had now come in obedience to the counsel of the martyred prophet, as a messenger to his native land, to bear testimony of the work for which his brother had died, and which he had sealed with his blood."

So eloquently did he bear his testimony that the reporters who reported the incident said they ceased writing at the time because they were so impressed with the eloquence of that little Welshman from Wales.

I congratulate you, my dear fellow-workers, with all my heart for what has been accomplished. Nobody will know just what some of these women have sacrificed, seemingly, to contribute to the completion of this building. Nobody will know probably just what that young boy did who gave of his earnings, and I am referring now to actual cases. God bless him, and all others who have contributed. Such self-sacrifice is something in life which is in contrast with the selfish, the sordid, the mean, which is prompting nations today to grapple with one another for selfish motives. And if such animosity continues, it will bring upon us the most tragic of all things—a Third World War. It is useless, it is selfish, it is contemptible !

Let us preach the Gospel of peace, of self-control, love, and harmony. God help us to strive to attain the ideal of loving our neighbour as ourselves.

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FOUR GUIDES TO A HAPPY HOME

(continued from page 271)

your horse, go up to the house and wash your mouth," making me feel that I had defiled my mouth. It was consistent to his teachings. "You have fouled your language, your mouth, by cursing that mare." Consistency, next to Sincerity.

And the third I name, self-control. George Washington, father of our country, as you know, heard that his soldiers were in the habit of taking the name of God in vain. He has written one of the best essays on the evils of profanity that we have in the English language. "The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it."

Fourth, Service. Help each other in the house, in preparation of plays, games. Help your Ward, take an active part in your Ward, serving somebody else, helping to make the world better.

Sincerity, Consistency, Self-Control, Service. Do you know that was taught by the pioneers when they crossed the plains? Every morning the pioneers in the first company, and most companies that followed, knelt down and asked for guidance and protection for that day. If they were in the wagon, they knelt in the wagon. Those who were driving teams knelt there by the side. There was an hour for prayer. That is faith, sincerity.

Second, they had to be prepared for eventualities. Every man who carried a musket was to be sure that it was properly loaded, ready to fire in case of an attack of Indians or buffalo. If he was riding in a wagon he carried it across his knee; if he was walking by the side, he carried it so it would be ready for use. First, prayer, faith, sincerity; second, preparation—preparation for today comes under consistency. Be just as polite in the house as you are in society. Why should you not be? Children, seeing your politeness, your consideration, consistency, will themselves partake of that same consideration.

And the third thing in crossing the plains, President Young said, Every man must be just as considerate of his neighbour's cattle as he is of his own. Take just as much care of those oxen that belong to your neighbour as those that belong to you. Make your homes places of harmony, peace and love. Home may become heaven on earth, a taste of heaven on earth, if Latter-day Saints make them ideal.

This is now your home, this Church. Let those elements be manifest whenever you are around, especially in the Chapel. The whole building is dedicated to God, is His building. Let us take care of it, coming here just as reverently as we are at home when we kneel down to pray. Be consistent. Let that reverence show that we have faith in God. Be considerate of each other, just as the Father is considerate of mother, and mother of father, and as children should be of parents.

God bless you. I congratulate you with all my heart, with Brother Petersen, on what you have accomplished. What has been done is a little short of a miracle. I listened today with appreciation to one of the missionary workers, telling of the number of hours that were spent to get this building in shape. When one of them came here at twelve o'clock at night, he thought, "There will be nobody here at this time of night." He came here, and there they were, working at twelve o'clock at night, and back again early next morning. That is service which sends a message all across the world.

Men may find fault with some teachings of your Church, but they will never find fault with devotion such as you have manifested in erecting this building! I sat one night in a national society. On my right was a non-member of the Church, a fellow board member in the Hotel Utah; and he said during luncheon, "I come home some nights and I look out across the street, and I see lights in that building that is being erected, one of your churches; men who have worked all day in their office, on other duties, come and spend the evening hours finishing that building." He said, "I have never seen anything like it; a Church that produces that kind of faith, that kind of unity and loyalty is not a bad church."

I did not say, "Why don't you join it?" But he was influenced, not by what was said, not by what was preached, but by what he saw the members doing. God bless these people everywhere in setting the example in practical ways, and in sincere feelings.

Know that the best is not too good for God; keep in mind that you are the one who reports to Him, to add to His glory. There is no one else.

"Build ye more stately mansions,
O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler
than the last,
Shut thee from heaven with a
dome more vast,
Till thou at length art free,
Leaving thine out-grown shell
by life's unresting sea!"

(From "The Chambered Nautilus," by Oliver Wendell Holmes.)

Thank you! God bless you, for Sister McKay, and my sisters who have been here, and all the family, for what you have done in memory of our sweet Mother, to whom we owe everything, I pray in the name of Jesus Christ, Amen.

"OTHERS"

Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be of others.
Help me in all the work I do
To ever be sincere and true
And know that all I do for you
Must needs be done for others.
Let self be crucified and slain
And buried deep and all in vain
My efforts be to rise again
Unless to live for others.
And when my work on earth is done
And my new work in heaven begun.
May I forget the crown I've won
While thinking still of others.
Others, Lord, yes others.
Let this my motto be,
Help me to live for others
That I may live for Thee.

WILLIAM BOOTH

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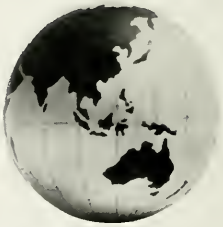

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